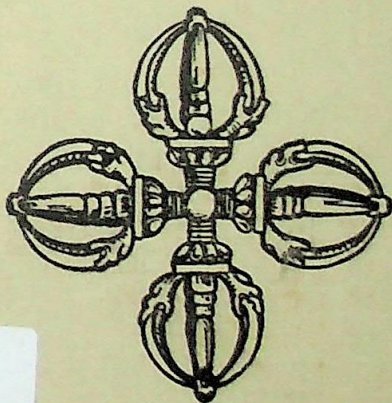


SANSKRIT CULTURE IN A CHANGING WORLD

BHATTACHARYYA



The Sanskrit Culture throughout these ages continued to inspire the twin goals of material prosperity and spiritual regeneration. Therefore, Sanskrit Culture is great even to-day in India and abroad because of this harmonious development of matter and spirit. If at any time this country loses faith in Sanskrit, she will go the same way, the European countries went which succeeded in harnessing the manifold cosmic powers but still groped in dark over the most primary problems of life.

Dr. Bhattacharyya, the distinguished Sanskrit scholar invites, in this monograph, the attention of the intellectuals of the country to the worst crisis which Sanskrit Culture is facing today in the period of history.

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By

Dr. B. BHATTACHARYYA, M.A.Ph.D.

BARODA

GOOD COMPANIONS

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PREFACE

Hindi is the favourite of the Central Government. The provincial languages are the favourites of the provincial governments. Who then is to take care of Sanskrit, the grandmother of Indian languages? The Indian Princes who served her faithfully are nearly gone. The problem of Sanskrit Culture and Research is stated briefly in all its bearings, discussed and remedies suggested in this short monograph.

Being connected for generations with the study and teaching of Sanskrit, and having passed a whole life in the study, publication and interpretation of original Sanskrit manuscripts, I feel that a time has come when I should draw the attention of the leaders of thought, here and abroad, to do something tangible for the preservation, collection and publication of Sanskrit manuscripts, and thus rescue this priceless national heritage from sure destruction. It is needless to point out that the government of the country is the natural and sole guardian of this National Heritage.

It is often urged that Sanskrit is merely the religious literature of the Hindus and thus communal in character, and therefore, Sanskrit should not be encouraged by right thinking persons. Now, this is loose and irresponsible talk pure and simple as will be shown in the following pages. Sanskrit language and literature is not communal in character. They are the remnants of the National Culture of India in all fields of human thought such as

religious, secular, scientific, philosophical, medical, literary and the rest. Sanskrit is not the Hindu monopoly, and it is hardly necessary to reiterate that the cultural products of the Buddhists and the Jains found expression also through Sanskrit.

It is wrong to assume that Sanskrit represents only the religious literature of the Hindus. The Arthaśāstra of Kauṭilya which can teach politicians of any country at least for a quarter of a century is not religious but cent per cent secular. The science of Triḍoṣa and the Āyurvedic doctrine of the Seven Dhātus are not religious but medical laws of a very high order. To grasp these principles and to apply them in actual practice the West is likely to take several centuries. The subtlety of the Nāḍī Śāstra or the Science of Pulse is such that the West may not understand it at all. It is unimportant whether the West understands these sciences or not, but one thing is certain that these are neither religious nor communal. Last century the people were soul-conscious but to-day they have become body-conscious. Their bodies will receive much benefit if Āyurveda is explored. The works on Architecture like the Mānasāra, Samarāṅgaṇasūtra-dhāra, Aparājita-prachhā and many others are not obviously religious, but relate to high class Engineering which finds expression in the gigantic temples of the south and in the gorgeous cave and other rock-cut monuments of ancient times which defied Time.

Examples like these to show that Sanskrit is not merely the religious literature of the Hindus, but records the entire cultural activity of the Indian Nation through the ages can be cited by hundreds, but I do not wish to waste further space on this point. The above will show

conclusively that Sanskrit is not the religious literature of the Hindus, nor it is communal in character. Those of our countrymen who unfortunately hold this opinion are neither Sanskritists nor are they well informed. Thousands of Sanskrit manuscripts in the Jain Bhandārs of Western India written by Jain authors and copied by Jain scribes prove without a shadow of doubt that Sanskrit is not the language and literature of the Hindus alone. Thousands of Buddhist manuscripts now deposited in the Government Library, Nepal and others preserved in the Asiatic Society of Bengal, the Royal Asiatic Society of Bombay, the Oriental Institute at Baroda, and in the foreign libraries in Cambridge, Paris and Leningrad are also evidences of the fact that in Sanskrit the Buddhists wrote their religious and secular works. By damaging Sanskrit not only the cultural remains of the Hindus will be destroyed, but it will also serve to extinguish the literary remains of the two powerful communities such as the Buddhists and the Jains. The Buddhists who represent almost a third part of the population of the globe will not take it easy when they find that their sacred books are perishing in India due to neglect. If neglect of Sanskrit is a punishment to the Hindus, it is not understood why the Jains and the Buddhists should be beaten with the same whip. Is it necessary for me to remind the readers that the Jains and the Buddhists never bothered about Caste !

Critics of Sanskrit in their supreme enthusiasm conveniently forget the fact that Sanskrit is the seniormost member of the Indo-European group of languages and its status is the same as that of Latin, Greek or Avestā. Sanskrit is part of World Culture and therefore Sanskrit

is World Property. The whole world is interested in Sanskrit and it is unfortunate that Sanskrit should languish in its own country of birth through wilful neglect. Those who think in their supreme naivete that Sanskrit is a dead language may have their doubts settled by a reference to the Appendix of this book containing an article, entitled, "Is Sanskrit a Dead Language?"

This short monograph is not written for the highbrow. It is therefore not overburdened with references and footnotes. It is merely an informative brochure for readers, interested in Sanskrit here and abroad, who wish to know more about Sanskrit without wasting much of their valuable time. If it proves useful to the general reader I shall feel myself amply rewarded.

Just at the present moment Sanskrit is passing through a crisis. It is the duty of every one in his own way to see that the crisis is averted. In spite of what is said against Sanskrit, I sincerely believe that Sanskrit has a right to survive in a Free India. Sanskrit must pass on to the following generations without damage.

B. BHATTACHARYYA.

SANSKRIT CULTURE IN A
CHANGING WORLD

CHAPTER I

IMPORTANCE OF SANSKRIT

“If I was asked what is the greatest treasure which India possesses, and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue.” Thus said India’s illustrious Prime Minister, Pandit Jawaharlal Nehru in a recent speech at Ahmedabad. No greater tribute can be paid to Sanskrit than what is forcefully expressed in the above words. A time has now come for India to do something to preserve Sanskrit language and literature, to foster Sanskrit studies and research.

Ramification of Sanskrit

Sanskrit is the fountain spring of all that is grand, all that is noble, all that is sublime and all that is beautiful in India. Sanskrit is at the root of all the languages and literatures of Prākṛit, Apabhraṃśa, Pāli and the eighteen provincial languages, such as Kāśmīrī, Hindī, Punjābī, Rājasthānī, Bengali, Gujarātī, Marāṭhī, Maithilī, Uriyā, and the rest. It is Sanskrit that produced the wonderfully vast and extensive literature on all conceivable subjects

known to mankind. Sanskrit and Prākṛit are the languages of inscriptions and royal writs. It is Sanskrit that gave rise to the three greatest religious systems of the world, namely, Hinduism, Buddhism and Jainism. Sanskrit Culture pervaded the whole of the Indian continent from Kashmīr to Cape Comorin, and from the Western ocean to the Eastern waters. Sanskrit was carried by colonists to distant lands such as Ceylon, Burma, Java, Sumatra, Champa, Indo-China, and over the Himalayas to Tibet, China, Korea, Mongolia and Japan on the one hand, and to Afghanistan, Iran, Central Asia, Eastern Turkestan and the deserts of Gobi and Taklamakan on the other. In a striking passage in the Vimalaprabhā, a commentary on the Kālacakra Tantra, it is said that the Tripiṭaka and other canonical literature of the Buddhists travelled to ninety-six countries and was translated into ninety-six different languages. Buddhist literature was translated into the language of the Bhoṭa country, Cīna and Mahā-cīna countries, Pārasika, Campā and Vānara countries, of the Ruhma country north of the river Nile, the Suramma country, and so forth. This quotation of the eleventh century shows that Sanskrit travelled all over Asia, Middle East, and Far East and was translated into local languages.

Sanskrit more voluminous than Latin and Greek

Horace Hayman Wilson declared and the historian Elphinstone echoed that Sanskrit had more works than Latin and Greek put together. Since their time due to several well conducted searches for Sanskrit manuscripts the volume now exceeds many times the bulk of Latin and Greek put together. The noteworthy point, however,

is that while in Europe every page of a Latin and Greek manuscript has been given editions, here in India, it has not been possible to publish even five per cent. of Sanskrit and Prākṛit works discovered. It is worth remembering that in this respect India is far behind the civilized countries of Europe, although with a little energy and a bit of organisation this defect can be removed with ease.

Medium of Indian Culture

Indian Culture as it expresses itself in Indian life, past or present, derives its inspiration chiefly from Sanskrit. In language, dress and manners, art, architecture, sculpture and paintings, in mental and spiritual outlook, Indian Culture has not changed much since the early times, and has been dependent solely on this grand medium of Sanskrit. The spirit of Sanskrit throughout these millenniums continued to inspire Indians to achieve the twin goals of material prosperity and spiritual regeneration. Sanskrit never advocated one-sided development of culture entirely bereft of the other. Every manuscript that is in existence to-day, deals either with one or the other of the two goals. The purpose of writing a manuscript is either to secure material prosperity or bring about spiritual regeneration. It is only in Sanskrit that a harmonious development of matter and spirit was attempted. This harmonious development became the property of the common man without his being conscious of the source of that knowledge.

Continuity of Sanskrit

Although the Sanskritists of India believe that the Vedas were in existence even before the Kali Age which

began in 3101 B.C. the European scholars are loathe to ascribe such high antiquity to anything Indian. The Mohenjo Daro civilisation which is dated by European scholars themselves to 3200—2800 B.C. and which is thus contemporaneous with the beginnings of the Kali Age is deeply influenced by that Vedic civilisation. From the very beginning of the Kali Age complete dynastic lists are available in the Purāṇas. Our regular history thus begins with Kaliyuga in the commencement of which the Vedas were a settled fact. Vedic Sanskrit gradually gave place to Classical Sanskrit which, according to European scholars, continued for at least 3000 years in unbroken succession, still living a vigorous life in contemporary India. Even before Buddha's time provincial languages were in existence, although most of them were derived from Sanskrit. Throughout these 3000 years Sanskrit was studied and taught, and books were written, copied, circulated and published. In fact, the whole Brahmana caste was entrusted with the social job of Adhyayana (study) and Adhyāpana (teaching) according to both divine and secular law.

Woes of Sanskrit

Due to various causes, Sanskrit had, however, not been fortunate to have a trouble free existence all through these 3000 years. Followers of Buddhism and Jainism were not very favourable to Sanskrit or for its cherished institutions. In the early stages, they attacked Sanskrit and Sanskrit culture and began writing their religious and sacred books in provincial languages like Pāli and Māgadhī. Later, however, they changed their attitude and began using Sanskrit frequently. The Mahāyāna Buddhist literature,

it may be noted, is entirely written in Sanskrit although not in its grammatical and conventional forms. Foreign hordes like the Persians, Śakas, Yavanas, Pallavas, Huṇas and White Huṇas and various other trans-Himalayan tribes often succeeded in conquering parts of India and founded principalities and even empires. All these foreigners found the influence of Sanskrit too strong everywhere and tried to destroy Sanskrit culture by destroying temples and monasteries, burning libraries, killing priests *en masse*, and so forth. But with wonderful power Sanskrit resisted all these attacks, and whenever the Pandits found breathing time they started their study and teaching, writing and copying of Sanskrit works, and under their advice the kings built temples and monasteries. When Indian Pandits found the towns and cities dangerous, they abandoned them and migrated to unpopulated deserts and hills to pursue their vocation unhampered by foreign influence and power.

Records of Cultural activities

The unbroken chain of cultural activities has left valuable records for the posterity and for the present generation. Besides the huge MSS material discovered uptil now and preserved in public libraries of India a good quantity of Sanskrit MSS migrated to foreign countries like England, France, Germany, America and Russia. It is, however, a matter of satisfaction that the manuscripts that went to Europe and America are very well preserved, and it is not difficult for Indian scholars to consult them whenever necessary. In the mediæval period Sanskrit MSS were carried away by enthusiastic students of foreign origin to Tibet, China, Mongolia, Korea, Japan on the one

side and to Ceylon, Burma, Java, Indo-China, Siam on the other. Besides the MSS, Sanskrit left other records of archæological value. Ruins of old cities, temples and monasteries, inscriptions and coins, images, sculptures and paintings are found in India recording the cultural activity of Sanskrit. These very records of Indian origin are also to be found in Greater India including Indonesia, Burma, China, Japan, Tibet, Afghanistan and even in the deserts of Gobi and Taklamakan.

Value of Sanskrit in Modern Times

All through the millenniums Sanskrit served India in two ways, in giving material prosperity on the one hand and spiritual regeneration on the other. When both these faculties are properly developed, the nation becomes progressive and develops stability of existence, that is to say, becomes *Sanātana* and marches forward on the path of progress and prosperity. Sanskrit is great even today both in India and abroad because Sanskrit taught how to achieve this harmony of the material and the spiritual. If at any time this country loses faith in Sanskrit and despises the inspiration derived from Sanskrit, she will go the same way the European countries went which succeeded in harnessing the manifold cosmic powers, but still groped in the dark over the most primary problem of life, that is to say, how to live in peace or how to live decently along with others. Sanskrit succeeded in training the mind and the body, and gave a correct and refined outlook on the gentle art of living. Sanskrit produced great men in the domain of thought and power, great kings and conquerors who are still being adored. The mighty kings Aśoka, Vikramāditya, Harṣa, and Bhoja, great philosoph-

ers like Śaṅkara, Rāmānuja, Vācaspati, Śāntarakṣita, and Hemacandra, top-ranking religious leaders like Buddha, Mahāvīra, and Caitanya, poets of highest rank such as Vālmīki, Vyāsa, Aśvaghoṣa and Kālidāsa are all products of Sanskrit. If a chance is given, Sanskrit can even now turn out innumerable Vikramas and Śaṅkarāchāryas in the present age. Sir Sarvapalli Radhakrishnan who is to-day acclaimed as a World Teacher is primarily a product of Sanskrit. After centuries of suppression and political bondage India is only now getting a chance to improve upon or even utilizing in full measure her ancient heritage and her wisdom of the ages. Sanskrit in modern days is being utilized for research; and research books on multifarious branches of culture recording the thoughts and views of the ancients in history, politics, economics, philosophy, sociology, epigraphy, palæography, palæontology, education, exact sciences, astronomy, mathematics, algebra, architecture, and so forth, from material chiefly supplied by Sanskrit language and literature. Sanskrit is even to-day inspiring intellectuals of India, to bring the usefulness of Sanskrit to the notice of modern man here and abroad. The only weak point in modern Sanskrit studies is that the source books as available in manuscripts are neglected, and even the spirit of appreciation of Sanskrit language and literature is disappearing fast from the minds of both the educated men and the administrators, barring a few noble exceptions. Manuscripts are the fountain spring of Sanskrit culture and if MSS are destroyed, the spring dries up leading to the decay and stagnation of culture and of the society depending on that culture.

Sanskrit has a right to survive

Sanskrit is the richest heritage of India, and the Sanskrit manuscripts are the richest possessions of this great country, and it is but proper that this great treasure should be preserved and safely carried over to posterity. In the past due to neglect, political upheavals, mass migrations, loot and burning, much valuable literature is lost, and what is extant today is only an infinitesimal part of what was produced in the past. In the present age, the common man and the administrator alike are apathetic to Sanskrit and Sanskritic studies. The Central Government stands for Hindi, and the provinces for provincial languages. Although all these Indian languages barring the South Indian languages are the products of Sanskrit, although these languages even now depend on Sanskrit for new words, technical vocabulary, subjects and general inspiration, there are hardly men to advocate the cause of higher studies in Sanskrit and the study and publication of original MSS in Sanskrit. The great Indian princes, at least some of them, took active steps in publishing special series of Sanskrit manuscripts. Such work was done in Travancore, Mysore, Baroda and Kashmir. In these series of publications hundreds of most valuable and original works have been published supplying reliable material for the reconstruction of our National Culture. Now that the princes are gone the plight of such departments can better be imagined than described. If the next few years left to drift, it is likely that all publication expenses will be reduced, staff will be retrenched and the MSS collections will perish through neglect. I hope a time may not come when MSS will be

sold as waste paper, so much per maund, and will be utilized to pack grocer's condiments. Sanskrit MSS collected at enormous expense and preserved with meticulous care, are now passing through the worst crisis in history. They are now crying out for help against neglect and destruction insisting on their right of survival. Sanskrit which has rendered so much service in the past, Sanskrit which is the flesh of our flesh, bone of our bones, has a right to survive, has a right to be preserved, to be studied and to be published. Sanskrit should be revived, and a new life should be given to it, in order that Sanskrit may again be a dynamic power to lead Indians on the path of progress both materially and spiritually. The Orientalists all over the country are heartened a great deal, when the Prime Minister, Pandit Nehru expressed a desire in a recent speech to "Put our scholars to work to explore and to bring to light the buried literature in this language that has been almost forgotten" a wish that all true lovers of culture will welcome most in this country, particularly at this juncture.

CHAPTER II

SANSKRIT LEARNING THROUGH THE AGES

Since times immemorial Sanskrit is descending either from father to son or from the preceptor to the disciple. In the Dharmaśāstras Adhyayana (study) and Adhyāpana (teaching) were made the principal functions of the intellectual class. Study was the duty of all classes except those that were only fit for menial duties with inferior mental powers. There was no money in it. Education was not a business. The intellectual had to collect together boys in the village and teach them first the Vedas and then the useful Śāstras, irrespective of whether he received any remuneration or not, because that being his social and religious duty he was bound to render it to the society. This continued till the time Universities were established in India under the British Rule. It is only now that everything is calculated in terms of money. Education even in the last century was entirely free, and sometimes even food and clothing used to be supplied to the students by the preceptor. This is how Sanskrit learning was transmitted through the ages. In the beginning the Guru used to recite the Vedas or the Śāstras, and the disciple repeated, and later the disciple recited independently and the Guru corrected, and this process went on for years until the disciple acquired

enough knowledge and power. By this process memory developed to such an extent that the voluminous literature of the Vedas could be recited at one sitting, correct to the last accent, without ever opening a book or manuscript. When we remember that a printed edition of the R̥ig Veda alone covers more than 1000 printed pages, royal octavo, the feat of reciting the whole from memory will appear to any one as stupendous and marvellous. Persons who can recite the whole of the R̥ig Veda from memory are still in existence in India amongst the Mahārāstrians, Nambudiris and Madrasis. In like manner sciences, Śāstras, grammar, lexicography used to be learnt in India. It is this kind of learning that produced really learned men. There was hardly any need for books, printing presses, exercise books and costly education in schools and colleges.

The Gurukula System

In early days whenever a Pandit became proficient in certain branches of knowledge he used to admit students in his Āśrama (hermitage) and gave them oral instruction. Although writing was known, it was not much in use in instruction. The hermitages used to be situated at a distance from crowded localities, cities and towns, in order that the teacher as well as the students may breathe enough pure air to keep the lungs healthy, and drink enough pure water to maintain a healthy existence. The students of the hermitage had to do all household works including cooking and cleaning utensils and even to look after agriculture for the mutual benefit of the Guru and themselves. They had to collect fuel from the forests and had to go out for begging in the nearby village or town and collect enough foodstuff to maintain the inmates

of the hermitage for the day. When the Guru was in a mood to teach or when the time was propitious he would call the disciples in his room or sit in the open under a nearby tree and begin giving instructions. Students used to be discharged after years of study and training when the Guru was satisfied that the disciple had learnt enough to be useful to the society and to teach others. During student life rigorous disciplines were enjoined in order that the disciple's physical and mental qualities were not impaired and in order that physical well being and spiritual regeneration may have an harmonious development. After Upanayana or the sacred thread ceremony men of all classes were enjoined to send their sons to the Gurukula to be trained in the Vedas or in the Śāstras, in religious or secular subjects.

The traditional System

In the course of time the hermitages became almost extinct, and a new system developed. It is the system of mass education in Pāṭhaśālās and Ṭols. These educational institutions used to be in the charge of single teachers who used to teach a large number of boys of different ages and different mental equipment. Students who were not satisfied with their Guru were at liberty to go to any other or more learned preceptor. The system of Ṭols developed when there was intense specialization in abstruse Śāstras like Nyāya, Navyanyāya, Mīmāṃsā, Dharmaśāstra, Sāhitya, Alaṅkāra, and the like. A scholar who became famous, for instance, in Nyāya disputation by defeating rivals in public discussions used to be much in demand. Students used to flock to him and studied under him for something like eighteen years, all the time being

fed, clothed and accommodated by the Guru free of all charges. In return for these advantages the disciple had to help the household in every possible way. The Guru used to live in a village or in a small town, and Ṭols were conducted in populated localities. A family of Pandits could provide education upto a limit of fifty boys. At the end of the period of study the pupil used to be subjected to a stiff examination in the presence of eminent Pandits of the locality and a certificate specially composed in Sanskrit with a significant title used to be awarded to him. It was customary that on this occasion the pupil was required to make some valuable present to the Guru, and this used to be known as the Gurudakṣiṇā (gift to the Guru). In fact, this is the only fee that the poor teacher ever received from his pupil. There are still such Ṭols in existence employing the same methods as were in use in times immemorial.

Liberal Education

Right from the beginning of the historical period education used to be imparted through these institutions of Gurukula, Ṭols and Pāṭhaśālās, and this system continued till the advent of the British in India. Universities like Taxila, Nālandā, Odantapuri, Vikramaśīla, and Jagad-dala came into existence and they were merely the enlargements or collections of teachers and students on the same principle. With the advent of the British, liberal education was introduced in this country through schools, colleges and Universities, and what is strange, through the medium of English, an absolutely strange and foreign language. The introduction of English as a medium of instruction was one of the greatest calamities for Sanskrit and Sanskrit studies and culture.

Introduction of English

Even the worst enemies of English, however, cannot say that the introduction of English in this country has been an unmixed evil. Through English India became free from isolation, and was connected for the first time with the rest of the world. India became acquainted with the wonderful contents of the English literature, of England and America, with their ways of life, with their philosophy, economics, politics, sciences, military organisations, parliamentary systems, and so forth. Many young and brilliant scholars from India went out to Europe and America and learnt their arts and sciences, and thus with the introduction of English the horizon of the Indian mind became expanded and it became fuller and richer. In spite of these advantages the propagation of English proved in some ways to be a great tragedy for Sanskrit. The people of this land had always been conservative, dignified, honest and truth loving, but in accordance with the inexorable laws of nature, the introduction of English and the consequential lure of money brought about a degeneration in the character of our people. The British wanted Indians in large numbers to help them in administration. The rulers did not care to learn our language but wanted the whole country to learn their language, and they succeeded in their efforts against all natural laws. They wanted clerks and small officers in large numbers and began recruiting them for service paying them twenty times more than the most erudite Pandit could ever hope to earn. In the beginning the three words, 'Yes,' 'No,' and 'Very well,' were regarded as enough qualification for a hundred rupee job, and that at

a time when rice was selling at only four annas a maund. The hint was taken. The number of schools and colleges increased enormously, and they were flooded by boys of all classes and creeds, until education rose to the status of a regular business. Tols and Pāṭhaśālās were deserted in no time, and the erudite Pandits, great authorities on different Śāstras, repositories of wisdom and knowledge were found to be starving. The sons and daughters left hereditary professions as absolutely unattractive, and became clerks, C.I.D.s, teachers in English schools and subordinate officers.

Decay of Sanskrit

Sanskrit became unremunerative and was neglected, and thus started a period of decay, and the ruin of Sanskrit was complete soon after the Mutiny. Since then, the culture of India became one-sided and drifted to only one goal of life, namely, worldly prosperity at the cost of spiritual welfare. It is during this time that our culture, instead of being introspective began to be extrospective, being dazzled by the material prosperity of the West. It is from this time that Indians became body-conscious instead of being soul-conscious. It is from this time that society instead of being co-operative in character began to live by exploiting one another in a merciless manner. The cultural conquest of India was complete. It is only now after the Herculean efforts of Mahatma Gandhi that a slight reaction is taking place. The schools, colleges and universities have produced a surfeit of clerks, C.I.D.s and officers, and now it is no longer possible to employ them or to get rid of them. The number of parasites has increased phenomenally and the impression is gaining

ground that modern education produces nothing but parasitism and unemployment.

Vocational Training

Now the educationists are laying stress on vocational education and training, or training every-one for an art. Different vocations are the outcome of the natural demands of the society, and this natural demand produced different vocational groups and made them hereditary. Modern boys trained in vocational schools are not in a position to compete with their rivals in the hereditary professions. Thus education is only taking different shapes and moving aimlessly. Thus it appears certain that the policy of imparting liberal education was wrong, and it has failed miserably within the last one hundred years. But due to this unfortunate move India lost the balance between material prosperity and spiritual welfare as alluded to already. This balanced harmony that is lost can again return when education is imparted on Sanskrit lines through the medium of either Sanskrit language or the provincial dialects. To bring about this happy result it is imperative that education should cease to be a business and become entirely free. Highest fees, inefficient instruction and stiffest examinations characterize the education of modern age, and it remains to be seen how long this unnatural business in education survives. It is surprising how a business of this magnitude could develop in India in such a short time on a background of a totally free education. Even in Tibet tens of thousands of students are still being educated, fed, clothed and accommodated free of all charges.

Jobs to break Sanskrit

This, in short, is the history of educational development of India in relation to indigenous education through Sanskrit. Till the advent of the British, education in India was on Sanskrit lines whether it is through Sanskrit or provincial languages. This tradition received a rude shock when English was introduced as the medium of instruction, and lucrative jobs were offered to half-educated English-knowing boys. If Sanskrit culture has to be revived, as it must, the process will have to be repeated. Lucrative jobs will have to be offered to Sanskrit knowing people so that the boys may flock to Sanskrit-schools, Tols and Pāṭhaśālās. No special respect should be shown to English and other foreign languages in India. These languages cannot deserve greater respect than what is given, for instance, to Hindi in foreign lands. Only under these circumstances we can hope to see Sanskrit and Sanskritic languages like Hindi, Marāṭhi, Gujarātī, Bengali and the rest develop power and produce balanced individuals having fear of God, respect for authority, without greed and without parasitic tendencies.

Sanskrit Research

As Sanskrit and Sanskrit culture had abundant vitality and power of survival, even the deliberate policy of the Ruling class could not destroy Indian culture altogether. The introduction of English and its repercussions brought in a new spirit in Sanskrit and a new enthusiasm in Sanskrit scholars. It is the spirit of historical and critical analysis as applied to Sanskrit. This gave rise to a new school of Sanskrit research, and in this field lead was given

by European scholars and many of the distinguished European officers of the British Government in India. Sanskrit graduates of Universities took up sanskrit research in earnest, and soon made their mark and distinguished themselves. Many names may be mentioned in this connection but pioneers were not many. Sir R. G. Bhandarkar in the West, Raja Rajendralal Mitra and Haraprasad Shastri in the East may be mentioned as pioneers in the field. To-day a large number of research scholars meet once in two years in a Conference of Orientalists in India. At least a hundred names can be found among them who are doing active research and making substantial contributions to Sanskrit knowledge. This Conference includes among others, a large number of Persian and Arabic scholars who are doing excellent work in the direction of studying, preserving and publishing Persian and Arabic manuscripts found in India. Thus Sanskrit instead of dying took only a different expression in Sanskrit research which has already made India rich in many directions. MSS were collected in new MSS libraries, preserved, studied and catalogued, and heaps of books on innumerable subjects relating to ancient India are daily coming into existence, enriching our knowledge of the past. This is the advantage Indian scholars have derived through their association with the British and Western civilization. It is now possible to say that Sanskrit cannot and will not die, but it will take different expression in the different centuries for the eternal benefit of mankind. It is also a good sign of the times that Sanskrit is eagerly studied in foreign countries, and to-day there is no civilized country in the world where chairs for Sanskrit do not exist, and where a few eminent Sanskritists or orientalists are not

available. It is in this way that Sanskrit culture is spreading throughout the world through sublime documents like the Bhagavad Gītā and the Upaniṣads, the Rāmāyaṇa and the Mahābhārata. At the present moment nations of the world are only casually interested in Sanskrit; they will have to give more serious attention as time passes, and as the present mad quest for money-making wanes. The value of Sanskrit will again be realized when society becomes truly co-operative in character, instead of being hypocritically co-operative as in the present day. Hypocritical co-operation can only lead to one goal—Nirvāṇa or Extinction!

CHAPTER III

CONTENTS OF SANSKRIT

Sanskrit is like a deep ocean, and its vast contents are almost unfathomable. Sanskrit has been enriched by 3000 years of continued literary activity. Sanskrit has been made voluminous by the records of the three world's greatest religions, namely, Hinduism, Buddhism, and Jainism, each subdividing into sections and sub-sections producing enormous literature. The literature left by the Hindus alone is traditionally divided into fourteen Vidyāsthānas or sources of knowledge, and these are represented by the Four Vedas, Six Āngas or subsidiary treatises, the Purāṇa, Nyāya, Mīmāṃsā and Dharmaśāstra. Four more sciences were added to these fourteen later on. These are called Vārtā, Kāmasūtra, Śilpaśāstra and Daṇḍanīti. Vārtā comprises Agriculture, cattle protection and commerce; Kāmasūtra is the science of erotics and of conjugal happiness; Śilpa comprises art, sculpture, fine-arts and architecture; while Daṇḍanīti is the science of polity, government and administration in general. On all these eighteen sources of knowledge, the ancients specialized and produced a volume of literature which is simply amazing by virtue of wealth of details, width of knowledge, richness of information, depth of vision, and the expert manner of treatment. Much of this great

source of knowledge is still buried in obscure manuscripts waiting to be published and brought to everyday use. The general impression among the Indian thinkers is that in many respects the ancients were much in advance of our times, and the hidden knowledge when published, will be of immense practical value to the present generation.

The Vedic Literature

At the top of this enormous Indian literature stand the Four Vedas, the Ṛik, Sāma, Yajus and the Atharva each having innumerable schools and sub-schools, each claiming a special version of the Vedas as its own. The Vedas in India are the source of all varieties of knowledge, religious, secular, scientific and mystic. The Vedas are, therefore, entitled to the highest respect, and commentaries on them have been written from time to time in different ages, each period finding newer and newer materials and explanations therein. In this age also Shri Aurobindo is giving an esoteric explanation of the Ṛig Veda after life-long austerities and Yoga practice, and what he brings out from the Veda is not only novel but also practical to the extreme. The Vedas were soon followed by a series of subsidiary treatises called the Aṅgas, six in number, and under each head a good literature developed. These six subjects are Śikṣā (pronunciation), Kalpa (ritual), Vyākaraṇa (grammar), Nirukta (analysis), Chhandas (metre) and Jyotiṣa (astronomy). Besides these there are the Brāhmaṇas forming part of the Vedas, the Āraṇyakas, forming part of the Brāhmaṇas. These were followed by the great Upaniṣads. Under each head quite a big library was collected. The Upaniṣads by virtue of sublimity of thought, deep philosophical

inspiration and profound teachings have become the most treasured possession of India, and their importance is still being felt both in India and abroad. More than one hundred Upaniṣads have been published, but still it is believed that there are hundreds more awaiting to be discovered and given an edition. The celebrated German philosopher Schopenhauer is reported to have said about the Upaniṣads that they were the solace of his life and they would be his solace in death.

The Śrauta Sūtras and Prayogas belonging to the Vedic Kalpa are a prolific literature dealing with the practical side of the Vedas as applied to Vedic sacrifices. The Gṛhyasūtras and Prayogas likewise deal with the household ceremonies and rituals, and consist of a large number of books, which have not seen the light of the day or published. The Dharma-Sūtras and Prayogas comprise all laws, political, ethical, social, moral, divine and customary for keeping all members of the society under control including kings, ministers and officers, the intellectual, the fighting, commercial and labour classes. The Dharma-Sūtras included within their purview the whole field of activity of men, women and children, and legislated for them, and good care was taken to see that the laws were followed to the letter. In this branch there are hundreds of manuscripts belonging to the different schools of the Vedas, which remain still unpublished. Only a few among the important Sūtras have been published, such as the Dharma-Sūtras of Gautama, Vaśiṣṭha, Baudhāyana, Āpastamba. The Prayoga works as a class remain unpublished. This huge literature of original works together with a great quantity of subsequent commentaries itself makes a stupendous collection. To under-

stand India's past is it not necessary to know her most ancient laws, social customs and political views?

Philosophical Literature

Starting with the early Upaniṣads to which the celebrated Bhagavad Gītā may be added, there was a continuous chain of authors and commentators who enriched the philosophical literature of India. Early philosophical speculations as embodied in the Upaniṣads were later systematised in the six orthodox systems of philosophy, besides the heterodox ones of the Lokāyatas, the Buddhists and the Jains. The six systems are the Vedānta, Mīmāṃsā, Sāṅkhya, Nyāya, Yoga and Vaiśeṣika. Under each head a large number of original works and commentaries were written through the ages, and a large literature has accumulated in consequence. The Vedānta system alone developed a number of schools and sub-schools with original works and commentaries, such as the Advaita, the Viśiṣṭādvaita, the Paramādvaita, the Śuddhādvaita, the Dvaitādvaita, the Dvaita and the Śaiva Vedānta. If the Vedānta or the Uttara Mīmāṃsā had been prolific, the Pūrvamīmāṃsā was none the less so. Both these powerful systems developed on independent lines and produced an extensive literature. As authors we have a galaxy of great names which has made India famous and gave her a position of supreme authority on matters philosophical. In Vedānta, can be cited the well-known names of Śaṅkara, Rāmānuja, Mādhava or Ānandatīrtha, Nimbārka, Rāmānanda, Vallabha and Caitanya, each of them having brilliant and erudite disciples, their number being too large to be mentioned. In Mīmāṃsā, likewise, we have distinguished authors such as Śabarasvāmin, Kumārila

Bhaṭṭa, Prabhākara, Pārthasārathi Miśra, and many others. Authors of Indian philosophies have produced wonderful literature, powerful Sampradāyas, and created a standard of the most erudite scholarship still unparalleled in India. Only a sprinkling of this huge philosophical literature is so far published. Many manuscripts are still rotting in the numerous collections both in India and abroad.

Legal Literature

The legal literature of India is known as Dharmaśāstra where the word Dharma does not signify religion but duty. This literature has a wonderful continuity and is a direct development of the Dharmasūtras of the Vedic schools. The beginnings are made by Manu and Yājñavalkya who have left two voluminous and all embracing Saṁhitās for regulating the duties of all classes of men and women composing the Hindu society. The number of orthodox Saṁhitās is eighteen, although Manu and Yājñavalkya succeeded in eclipsing all other law givers. The Saṁhitās were followed by their commentaries written in different ages and different provinces incorporating later and peculiar local developments in the course of history. The commentaries in course of time were not sufficient to meet the requirements of the society, and gave place to Law Digest where on a single point of law all available authorities were quoted and discussed. The legal literature of India is most voluminous, and although many books have been printed much still remains unpublished. Besides Manu and Yājñavalkya we have a large number of Smṛtikāras such as Parāśara, Nārada, Brhaspati and Kātyāyana among many others. Amongst the Nibandha writers mention may be made of such great authors as Asahāya,

Viśvarūpa, Medhātithi, Vijñāneśvara, Halāyudha, Lakṣmīdhara, Jimūtavāhana, Hemādri, Caṇḍeśvara, Raghunandana, Mitramiśra, Anantadeva, and a host of others. The literature is surprisingly large and it is this literature that is responsible for producing a balanced society which we call the Hindu Society, which always kept on the forefront the twin goals of material prosperity on the one hand and spiritual regeneration on the other. The whole fabric of society with provincial peculiarities rests on the sure foundation of these legal digests produced in different provinces of India. The legal literature of the Hindus is so vast that even a mere nominal list of all books will fill up some fifty printed pages.

Grammatical Literature

Grammar is one of the six Aṅgas or subsidiary treatises of the Vedas. In this term of Grammar is included the Vedic Śikṣā, Vyākaraṇa, Prātiśākhya, Nirukta and similar grammatical and philological literature. Researches on these Vedāṅgas were carried on for centuries, and the results were subsequently incorporated in standard works on Grammar. Pāṇini, the greatest grammarian of India, who flourished in the fourth century B.C., mentions a few of his predecessors in his Aṣṭādhyāyī. These include the names of Śākaṭāyana, Pauṣkarasādi, Śākalya, Āpiśali and others. Grammarians Varṣa and Upavarṣa also flourished before his time soon after the establishment of India's capital at Pāṭaliputra in the middle of the fifth century B. C. Pāṇini was followed by a number of great grammarians such as Vyāḍi, Indradatta, Vararuci, Patañjali, Bhartṛhari the author of Vākyapadiya, Jainendra and the authors of Prakriyākaumudī, Kāśikāvṛtti, Nyāsa

and the Paribhāṣāvṛtti. Great authors like Bhaṭṭoji Dīkṣita, Hari Dīkṣita, Nāgojibhaṭṭa, Vopadeva, Appaya Dīkṣita, enriched the grammatical literature of India by writing original works and commentaries. Indian grammatical literature and particularly Pāṇini's Aṣṭādhyāyī, has excited the admiration of world philologists and is one of our most valued possessions. Much of this literature is still unpublished, and remains buried in manuscript libraries.

Historical Literature

The Purāṇas represent the historical literature of India, but this history is somewhat different from the modern conception of history. In the Purāṇas the history of the world begins from the very commencement of creation, and is continued through the ages and cycles which are divided into Kalpas, Manvantaras and Yugas. Each Manvantara comprises the four Yugas, Satya, Tretā, Dvāpara and Kali. Several Manvantaras make one Kalpa and several Kalpas make one creation. The Purāṇas also enumerate the different dynastic lists of kings commencing from the Sun and the Moon. The history is traced from the Sun and the Moon through the ages right upto the present times along with the dynasties that are to come in future. The Purāṇas contain sections on all branches of knowledge, on philosophy, medicine, astronomy, grammar, Alaukāra, dramaturgy, architecture, vows, ceremonies, festivals, Māhātmya, Bhakti, Stotra and various other subjects too numerous to mention. Much of this literature even to-day exists in manuscripts and have not been studied with the care that it deserves. The number of Purāṇas is said to be eighteen and of the

Upa-Purāṇas the same number, although many others are also in existence.

The Epics

The Rāmāyaṇa and the Mahābhārata are the two books of permanent value produced in India. These two great epics are respected and studied all over the world. In India, there is hardly a house which does not contain these two epics. There is hardly any Hindu in existence who is not acquainted with the sublime themes of the two epics. As the provincial languages developed, and Sanskrit became the property of the learned, the Rāmāyaṇa and the Mahābhārata were translated in verse in all the leading provincial languages of India, including Tamil, Telugu, Malayalam and Canarese, Kashmiri, Punjabi, Gujarati, Marathi, Bengali, and Hindi. The Rāmacarita-mānasa of Tulasīdāśji was exalted to the position of a philosophical text for the guidance of the whole Hindu society. These great epics are translated into almost all European languages. In an attractive story form the two epics describe the exploits of Rāma in the Rāmāyaṇa and of the Kurus and the Pāṇḍavas in the Mahābhārata in the most exalted, interesting and dignified manner. In the course of narration, all useful subjects are dilated upon, such as philosophy, ethics, social behaviour, religion, polity, common duties, rules of welfare, all human qualities, and so forth. These two great epics have assumed the role of eternal and divine books for the teaching of mankind as a whole.

The celebrated Bhagavad Gītā forms part of the Mahābhārata and is said to record a conversation between Lord Śrī Kṛṣṇa and Arjuna on the eve of the Mahābhārata

War. The Gītā is the 'Song Divine' of India and has been acclaimed as one of the greatest achievements of human mind. Gītā rose to be a book of the same high standard as the Upaniṣads, and was commented upon very frequently in all ages. These commentaries together with those on the two epics form a bulk of literature which has not yet been explored properly, and hundreds of manuscripts on the subject still remain unpublished. Gītā is translated into all languages of the world, and is respected with almost superstitious reverence by thinkers of all countries. Jñāneśvara's commentary on the Gītā in Marathi is an immortal work of perennial inspiration. It is now available in English translation ably done by the veteran economist, Manu Subedar.

Medical Literature

In India the medical science is known by the name of Āyurveda or the science of life or longevity, as compared to the science of medicine of the West. According to Indian traditions the origin of Āyurveda is traced from an Upāṅga of the Atharvaveda dealing with eight topics: (1) major surgery, (2) minor surgery, (3) healing of diseases, (4) demonology, (5) children's diseases, (6) toxicology, (7) elixirs and (8) aphrosidiacs. The sage Ātreya is said to be the founder of the science, and thus the origin of Āyurveda has a hoary antiquity. Early works on Āyurveda were systematised in voluminous Saṁhitās of such eminent authors as Caraka, Suśruta, Kaśyapa, Bheḍa and others. Caraka is recognized as the greatest authority on Indian medicine, and Suśruta on Śalyaśāstra or surgery. These Saṁhitās are generally divided into Sthānas or branches dealing with all related topics of Āyurveda. The

first is called the Sūtrasthāna and it deals with remedies, diet and the duties of a doctor. The second Nidāna deals with eight chief diseases ; the third with general pathology, medical studies and conduct of students ; the fourth with anatomy and embryology ; the fifth with diagnosis and prognosis ; the sixth with special therapy and the seventh with general therapy. These original Samhitās were followed by a series of special treatises dealing with various topics, and as authors of such works a regular galaxy of medical authorities may be cited. Eminent amongst them are Vāgbhaṭa, Mādhavakara, Cakrapāṇi, Vaṅgasena, Milhaṇa, Nāgārjuna, Śārṅgadhara and Bhāvamiśra. The great fame of the Āyurveda attracted the notice of the Sassannian kings of Persia, who caused several translations of Indian medical works to be made into Pehlvi. From Pehlvi again these were translated into Arabic, and from Arabic all Europe became acquainted with the Āyurveda system of India. Original works and commentaries on Āyurveda are numerous in manuscripts and even a tenth part of this knowledge of most practical value, is not published. Without delay these manuscripts should be collected, studied, edited and published. Several hundreds of unpublished Āyurvedic works are available in MSS libraries of India and abroad. The Tridoṣa theory of Āyurveda is one of the grandest contributions of India to World Culture. For the first time man is connected by Tridoṣa with the basic elements of creation, such as air, fire, and water, and thus the microcosmic man is studied in relation to macrocosmic elements. The Unāni system was influenced by the theory of Tridoṣa when it acknowledged the three elements of the body in Hāwā (lit. air) Khun (lit. blood), and Balgam (lit. phlegm). The Greek

medicine advocating the three humours of the human body appears also to be influenced by this ancient theory of Tridoṣa. It is noteworthy that a central institute for Āyurvedic research is going to function soon, but Sanskrit which gave birth to Āyurveda is rarely thought of by any one. What about the unpublished manuscripts of Āyurveda? Who is going to collect them, who is going to study the hidden knowledge of Āyurveda and publish it for the eternal benefit of man?

Āyurvedic tracts have been discovered in Kashghar by Bower and they are placed in the fourth century A. D. on palæographical grounds. In these works the authors cited are : Ātreya, Kṣārapāṇi, Jātukarṇa, Parāśara, Bheda, Hārta, and Suśruta. This discovery shows the high antiquity of Indian Āyurveda and its popularity outside the limits of India even so early as the fourth century. There is nothing wanting in Indian Āyurveda, and we have standard works on the Āyurveda of elephants, of horses and even of trees.

Lexical Literature

India possesses a good quantity lexicographical works. The beginnings of lexical researches are to be found in Vedic Nighaṇṭus or collections of Vedic terms. These researches were systematised in the Nirukta of Yāska. The purpose of these works is to interpret the Vedic texts correctly. There was another class of lexicons, called the Koṣas, which were prepared with a view to supply words to the poets and writers. Although there were older Koṣas ascribed to Kātyāyana and Vyāḍi the first and the earliest systematic lexicon is furnished by the Nāmaliṅgā-

nuśāsana of Amarasimha, who is supposed to be a contemporary of Candragupta Vikramāditya of the Gupta dynasty. Amara's dictionary was commented upon by several scholars and among them the names of Kṣīrasvāmin, Vandyaghaṭīya Sarvānanda and Rāyamukuta are the chief. There were other works and supplements to dictionaries and in this category a large number of important works may be mentioned. They include the Abhidhānatnamālā of Halāyudha, Vijayantī of Yādavaprakāśa, Abhidhānacintāmaṇi, Nighaṇṭuśeṣa and Anekārthasaṅgraha of the celebrated Jain author Hemacandra, Viśvaprakāśa of Maheśvara, Anekārthakośa of Maṅkha, Nānārthārnavaśaṅkṣepa of Keśavasvāmin, and Anekārthāśabdakośa of Medinikara. Besides these there are peculiar dictionaries like the Ekākṣara kośa dealing with words of one syllable, Dvirupa and Trirupa kośas or words of two or three different forms, Mahāvvyutpatti a dictionary of Buddhist technical terms, Mantrakośa meanings of mantras or magic syllables, Pāraśīkakośa or a Persian-Sanskrit dictionary, Rājavyavahārakośa a dictionary of administrative terms mostly of Persian origin. An interesting dictionary published in the Gaekwad's Oriental Series is the Sabdaratna-samanvayakośa which is written by the Maratha King Shahaji of Tanjore. Lexical works extant to-day are of considerable bulk much of which is still unknown and unpublished. Words in these dictionaries supply new terms for new and foreign ideas coming into the country, and the publication of these lexicons is calculated to enrich our Hindi and provincial vocabulary to a great extent by supplying appropriate, healthy and vigorous words, and thus make the use of foreign words almost unnecessary in Indian languages.

Literature on Polity

The earliest and most informative book on the subject is represented by the *Arthaśāstra* of Kauṭilya which was published and translated into English by the great savant, the late Mahāmahopādhyāya Shama Śāstrī of Mysore in the Mysore Sanskrit Series. This epoch-making book has brought eternal glory to India and to its lucky discoverer Dr. Shama Śāstrī. Kauṭilya according to the general consensus of opinion was a contemporary of Candragupta Maurya who belonged to the fourth century B.C. Kauṭilya, however, mentions with reverence the names of the previous writers on polity and quoted their opinions frequently in his *Arthaśāstra*. The ancient authorities named by him include among others Bṛhaspati, Bahudanti-putra, Viśālākṣa and Uśanas. Kauṭilya's *Arthaśāstra* written in the fourth century B.C. shows that the science of polity was no new discovery in India, and that the earlier works died out when Kauṭilya became a standard author. Bṛhaspati's *Arthaśāstra* has luckily survived and we have an edition of this important work through the Punjab Sanskrit Series. Later works include the *Nītiśāstra* of Kāmandaka who hails Cānakya or Kauṭilya as his master. It is based on the *Arthaśāstra*, is written throughout in verse and regarded as an important work on the subject of polity in India. The *Nītivākyaṃṛta* of the Jain scholar Somadevsūri is another interesting work giving much valuable and original information of great practical value. The *Laghu Arthanīti* of the Jain celebrity Hemacandra is another systematic work on the subject. Polity is also dealt with in the *Yuktikalpataru* ascribed to King Bhoja, the *Nītiratnākara* of Caṇḍeśvara, the *Nīti-*

prakaśikā and Śukranīti. The Rāmāyaṇa and the Mahābhārata, especially the latter, also contain elaborate discussions on polity. Besides these all the Dharma-Śūtra and Dharmaśāstra works have a chapter on Rājanīti which also deals primarily with polity. Many works of this category still remain to be published. Only when all this material is published the scholars will be in a position to appreciate the value and depth of the science of polity as developed in India which added stability to administration for the harmonious development of the Indian society.

Kavya Literature

It is well-known that Indian authors developed a rich literature of poems comprising the epics and classical works. Vālmīki, the author of Rāmāyaṇa, is regarded as the Ādi Kavi or the First Poet of India and all others came after him. Aśvaghoṣa who was a contemporary of the Kuṣāṇa King Kanīṣka was the author of two excellent and lengthy poems: the Buddhacarita and the Saundaranandakāvya. During the Gupta period the Allahabad pillar inscriptions of Samudragupta composed by poet Hariṣeṇa, and Vatsabhaṭṭi's inscription in the Sun temple at Mandasore, show that Kāvya literature was very well developed in the period. Kālidāsa, the greatest poet of India, is said to be a contemporary of the Gupta King Candragupta Vikramāditya. Kālidāsa left several poems of the highest skill and refinement in his R̥tusambhāra, Meghadūta, Kumārasambhava and Raghuvaṃśa. His works are eagerly read and enjoyed not only by students in the schools and colleges of India but also by Sanskritists all over the world. Bhāravi's Kirātārjuniya, Bhaṭṭi's Rāvaṇavadha, Kumāradāsa's Jānakiharāṇa, Māgha Kavi's

Śiśupālavadha and Śrī Harṣa's Naiṣadhacarita are some of the most sublime pieces of poetry of perennial value. Amongst the historical Kāvya, Kalhaṇa's Rājatarāṅgiṇī stands at the top. It gives a continuous history of the kings of Kashmir based on earlier works, coins, inscriptions, archæological monuments, local traditions, and various other records. In this respect Kalhaṇa was more modern and more critical than the present day historian. Amongst the lyric poets, mention may be made of Bhartrhari, the author of the three exquisite Śatakas or centuries, Śṛṅgāra, Vairāgya and Nīti; Amaru, the author of the Amaru Śataka, Bhallaṭa, the author of the Bhallaṭa Śataka and Jayadeva, the author of Gītagovinda—the four authors of outstanding merit in the field of lyric poetry. Besides these, there are numerous works on secular poetry, religious poetry, anthologies and Prākṛt lyrics. It may be remembered in this connection that it is the habit of Indian professors to study and teach only the best productions and the greatest books of the different branches of knowledge, and due to this predilection of Indian mind hundreds of books of authors of lesser fame are almost forgotten. Some of those that have survived are only to be found in the obscure shelves of manuscript libraries. A great work will be done when all these authors and their works are rescued from oblivion and published for general information. Then alone we shall be in a position to reconstruct the history of the enormous Kāvya literature India produced through the ages and appreciate the efforts of our illustrious forefathers.

Fables and Romance

Sanskrit is rich in fables where animals are the prin-

cipal actors. In these stories a certain amount of kinship between men and animals is sought to be established. Through stories of animals instructions are given to readers in more or less didactic form, although related in an enchanting manner. The *Pañcatantra* is one such book which was translated into Pehlvi before A. D. 570. *Hitopadeśa* is another such work which is a later descendant of *Pañcatantra*. *Guṇāḍhya's Bṛhat Kathā* is reputed to be a great storehouse of Indian fables. *Guṇāḍhya* is said to have written his great story in the *Paśācī* dialect of Kashmir but the original is lost since long. But Sanskrit stories based on the *Bṛhat Kathā* are to be found in the *Bṛhatkathāmañjarī* of *Kṣemendra* and the *Kathāsaritsāgara* of *Somadeva*. Another work belonging to the same stock is known as the *Bṛhatkathāślokaśaṅgraha* of *Buddhasvāmin*. The *Vetālapañcaviṃśatikā* or the twenty-five tales of a ghost, the *Śukasaptati* or the seventy tales of a parrot, *Siṃhāsanadvātrimśikā* or the thirty-two tales of the maidens on the throne, *Mādhavānalakathā*, *Vikramodaya*, *Vidyāpati's Puruṣaparikṣā*, *Prabandha-cintāmaṇi* of *Merutuṅga*, and *Prabandhakośa* of *Rājaśekhara* are some of the important works that may be mentioned in this connection. The Jains were excellent story writers and we have numerous long and short stories written in the most attractive style in Sanskrit and Prākṛit. Much of this, however, exists only in manuscripts.

With regard to romantic tales in Sanskrit, *Daṇḍin's Daśakumāracaritra* is of outstanding merit, and is both exquisite and ancient. *Subandhu's Vāsavadattā* is another which has been praised by *Bāṇa*, *Vākpatirāja* and *Maṅkha*. *Bāṇabhaṭṭa's Harṣacarita* and the *Kādambarī*

are immortal romances of India and are still studied in schools and colleges with great enthusiasm. There are besides later romances of less fame than the above in addition to Campus written in prose intermingled with verses of which we have some specimens in print. The partiality of Indian scholars towards the topmost and the most brilliant books is in a large measure responsible for the unpardonable neglect of less brilliant books and their authors. Many such works are still to be found in manuscripts and they are our invaluable guides for historical and cultural studies.

Science of Poetics

The rudiments of the science of poetics are to be found in the Nāṭyaśāstra of Bharata which may be placed in the early B.C. If we believe that Bhāṣa wrote his many dramas before Kauṭilya then we have also to assign a much earlier date to the origin of the science of poetics and dramaturgy. The business of this science is to show on the one hand the defects in all kinds of writing, and to point out on the other, the qualities of good writing. The defects and qualities are named, defined, divided under heads and sub-heads and explained with examples from standard works of great authors. Works on Sanskrit poetics deal specially with Alaṅkāras or embellishment of language and expression by means of a large number of figures. These figures are all defined accurately and explained elaborately, with examples from standard works. Bhāmaha's Kāvyaālaṅkāra, Daṇḍin's Kāvyaadarśa, Vāmana's Kāvyaālaṅkāra, Udbhaṭa's Alaṅkārasaṅgraha, Rājaśekhara's Kāvyaamīmāṃsā, Ānandavardhana's Dhvanyāloka, Kuntala's Vakroktijivita, Bhoja's Sarasvatī-

kaṇṭhābharāṇa, Mammata's Kāvyaaprakāśa, Kṣemendra's Aucityavicāracarcā, Viśvanātha's Sāhityadarpaṇa, Mallinātha's Ekāvalī, Jagannātha's Rasagaṅgādhara, produced in the different provinces of India are some of the great works on the science of poetics. They are divided among several schools of poetics, namely, the Rasa, Alāṅkāra, Dhvani and Vakrokti schools. Much of this literature is recently discovered and published although there are portions still hidden from public gaze. These great books of Sanskrit deserve to be studied in schools, colleges and universities, and translated into all Indian languages in order to instill into the minds of the Indians the faculty of appreciation of good writing, to differentiate good and bad writing, and to stimulate refined forms of writing, both in poetry and in prose.

The Drama

Sanskrit is very rich in dramatic literature. Although dramatic elements are available in the earliest literature of the Vedas and subsequent writings, regular dramas are not available before the time of the celebrated dramatist of India, Bhāsa, who is supposed to be anterior to Kauṭilya who flourished in the 4th century B.C. A set of thirteen dramas of Bhāsa has been discovered and published in the Trivandrum Sanskrit Series for the first time. The Nāṭyaśāstra of Bharata which is concerned with the science of dramaturgy is ascribed to the second century B.C. and it is thus reasonable to suppose that the Indian drama must have flourished considerably in pre-Bharata days, for the science of dramaturgy always presupposes a large number of dramas previously composed and staged. The drama Śāriputrakaraṇa ascribed to Aśvaghoṣa

belonged to the first century A.D. The *Mṛcchakatika* of Śūdraka, is generally placed before Kālidāsa. The immortal and the greatest dramatist of India, Kālidāsa, who was a contemporary of the Gupta King Candragupta Vikramāditya (388-414 A.D.) has left us three dramas of the most sublime character, in his *Śakuntala*, *Mālavikāgnimitra* and *Vikramorvaśiya*. To king Harṣavardhana of Kanauj are ascribed the three exquisite dramatic compositions—*Ratnāvali*, *Priyadarśikā* and *Nāgānanda*. Another great dramatist Bhavabhūti has left us three dramas of great distinction and merit in his *Mahāvīracarita*, *Uttara-Rāmacarita*, and *Mālatī-Mādhava*. Some of the other notable dramas are the *Mudrārākṣasa* of Viśakhadatta, *Veṇīsaṁhāra* of Bhaṭṭanārāyaṇa, *Anargharāghava* of Murāri, and the four dramas of Rājaśekhara, namely, the *Bālarāmāyaṇa*, *Bālabhārata*, *Karpūramañjarī* and the *Viddhaśālabañjikā*. Besides these dramas of the front rank there were scores of others allegorical, shadow and minor dramas. This latter includes *Saṭṭaka*, *Prakarāṇa*, *Bhāṇa*, *Prahasana*, and many other varieties of Indian drama. A large number of new dramas has been published within the last hundred years, but there are hundreds of others which have not seen the light of the day.

Dramaturgy

The first systematic work on the science of dramaturgy is the *Nāṭyaśāstra* of Bharata which treats scientifically of all aspects of the Indian drama including the art of dancing and music. From reference to earlier authorities in the *Nāṭyaśāstra*, a pre-Bharata school of dramaturgy is postulated. Vṛddha Bharata, Vāsukī, Nārada and

Brahmā were the predecessors of Bharata. The Nāṭyaśāstra is generally placed in the second century B. C. although its origin may be still earlier. The dramas of pre-Kauṭilyan Bhāsa could not have been produced without the rudiments of the science of drama writing and staging being known. The Nāṭyaśāstra had its best exponent in later times in the famous Abhinavagupta of Kashmir, who in an authoritative commentary explained and elaborated the terse sūtra-like verses of the original work of Bharata. The Abhinavabhārati is the first work which produced a science of Indian dancing which still holds the field in India. Bharata is reputed to have had one hundred sons or disciples, all of whom were not only expert writers on dramaturgy but were also actors. Indian dramaturgy is treated independently in such later works as Daśarūpaka of Dhanika and the Daśarūpaka-vṛtti of Dhanañjaya (9th century), Bhāvaprakāśana of Śāradātanaya and the Nāṭyadarpaṇa of Rāmacandrasūri, but there are instances where the science of dramaturgy formed part of the general Alaṅkāra literature. Drama-turgy is treated, for instance in Bhoja's Śṛṅgāraprakāśa, Rudraṭa's Kavyālaṅkāra, Rudrabhaṭṭa's Śṛṅgāratilaka, Siṅgabhūpāla's Rasārṇavasudhākara Saṅgitaratnākara, and Rasatarāṅgiṇī, Sāhityadarpaṇa and many other works. These are practical works for the guidance of the writers and the actors of the Indian drama, and by following the prescribed rules excellence in writing and acting could be gained by gifted men in the field. Many of these works are already published but standard editions are rare, and unpublished manuscripts are still to be found in public and private libraries in this country.

Tantra Literature

Sanskrit produced an extensive Tantra literature. Its beginnings can be traced from the Atharvaveda, and it has a continuous development in India since then. The adherents of all the three religious systems recognised the Tantra as a fit subject for study and practice, and wrote innumerable works on the subject. The Tantra gave directions for the development of psychic forces in man and for releasing latent powers of the mind. The psychic culture according to the Tantra was possible through Yoga, meditation, muttering of Mantras, worship of deities, Maṇḍalas, Yantras and various other methods. It is to be noted that a special psychic literature of this kind is not to be found in any other country at any period of history except in India. Thus, the Tantras are India's unique possessions and demand analytical and synthetic studies of the most intensive type. In India, the greatest activity in the domain of Tantra was noticeable in a period from 1000 A.D. to 1300 A.D. This period can, therefore, be called the Golden Age of the Tantras or the mystic and occult sciences. Innumerable works were written on the subject of the Tantras by the Hindus, Buddhists and the Jainas. The main purpose of the Tantras seems to be to ascertain the mystic value of everything found in creation from the flowers and leaves to the roots, from wooden seats to the seats on animals, from glass beads to coral beads, and from letters of the alphabets to the colours of the dress. The Tantras treat of their mystic values and powers and explain their utility in psychic exercise of different kinds for developing the powers of the mind. There are thousands of manuscripts still available on the

Tantras. Only a sprinkling is published so far, others are rotting in the archives.

Amongst the Hindu Tantras printed editions are available of such standard and high class books as the Kulārṇava, Gandharva, Jñānārṇava, Tantrāloka, Tārātantra, Netratantra, Kalpasūtra of Paraśurāma, Nityotsava, Pārānandasūtra, Prapañcasāra, Tantrasāra, Mahānirvāṇa Tantra, Merutantra, Lalitāsahasranāma, Śaktisaṅgama-tantra, Śāradātilaka, and the Kubjikāmata Tantra, besides many others. There are moreover literally thousands of Tantra works of the Hindus lying buried in the dark shelves of manuscripts libraries and private houses.

Amongst the Buddhist Tantras the condition is still worse. A few years ago scholars even did not know that Tantras existed in Buddhism. By now several books have, however, appeared in print, and they have to a great extent made known the contents of this great literature in Buddhism. Amongst authoritative works published mention may be made of the names of the Guhyasamāja Tantra the earliest Tantra work to be written, Āryamañjuśrīmūlakalpa, the Cakrasambhāra-tantra, the Sāadhanamālā Tantra, the Niṣpannayogāvali of Abhayākara Gupta of the Vikramaśīla monastery, the Jñānasiddhi of Indrabhūti, the Prajñopāyavinīscayasiddhi of Anaṅgavajra, the Advayavajrasaṅgraha and the Sekodeśaṭikā of Naḍapāda (Nāropā). Thousands of Buddhist works still await publication, and this work alone is stupendous.

The Jains also wrote many Tāntric works. These are generally divided into three classes. The first comprises the Prakaraṇa Granthas, the Vidhi granthas and the

Sāmācāris. The second is known as Kalpa and the third is called Mantraśāstra. Under each head there are innumerable books out of which only a few are published. The published literature of to-day cannot even give a faint idea of this huge psychic and occult literature. Much patient research work is needed before we are acquainted even with its rudiments.

Astronomy, Astrology and Mathematics

In the Vedāṅga Jyotiṣa of the Vedic period we have evidence of the knowledge of astronomy of the ancients with a calendar arranged on the basis of the five year Yuga or cycle, a 366-day year, the calculation of the sun and the moon, and the division of the zodiac into twenty seven lunar mansions or Nakṣatras. The Vedic Sulba Sūtras also betray an advanced knowledge of geometry in planning and designing the different sacrificial altars. Regular mathematical astronomy begins, however, with Varāhamihira's Pañcasiddhāntikā embodying several smaller Saṃhitās such as the Paulīśa, the Romaka, the Sūrya and the Paitāmaha Siddhāntas. In addition to these we have other Siddhāntas of later origin such as the Brahma Siddhānta, Vaśiṣṭha Siddhānta and the Vṛddha Vaśiṣṭha Siddhānta. New ideas on Indian astronomy is said to have been introduced by Āryabhaṭṭa of Kusumapura who was born in A.D. 476. His work is known by the name of Āryabhaṭṭiya and is a work of great authority. Brahmagupta came later in 598 A.D. and he was followed by such erudite authors as Lalla and Bhāskara. To Bhoja is ascribed the Rājamṛgāṅka. One of the most important works in the whole range of astronomical literature is the Siddhāntaśiromaṇi of the famous author

and mathematician Bhāskarācārya, written in A.D. 1099. This work is divided into four distinct parts such as the *Līlāvati*, and *Bijagaṇita*, mathematics, and *Grahaṇaṇita* and *Gola* dealing with pure astronomy. In addition to these we have quite a number of works on this technical subject such as the *Grahalāghava* of Gaṇeśa, *Gaṇitasāra-saṅgraha* of Mahāvīrācārya and the *Triṣaṭi* of Śrīdhara. Somehow or other, Indian astronomy and mathematics have not been given as much importance as they deserve by Indian scholars, and many valuable books on the subject are still hidden in manuscripts awaiting to be discovered, studied and published. Astrology is also included in this branch of study and we have many standard books on the subject written by eminent authors. Varāhamihira's *Bṛhatsamhitā* is an encyclopædic work treating of the astrology of countries and nations besides cultural subjects of all kinds. The author's observations are further elaborated and explained in the most voluminous commentary on the work by Bhaṭṭotpala another great authority on the subject. Astrology developed well subsequently, became a social institution, in as much as nothing of importance could be undertaken by any Hindu without consulting the stars and their effects. Astrology is still a living profession in India and scores of standard works can be counted on the subject, the chief among them being the *Bṛhajjātaka* of Varāhamihira dealing with personal astrology, *Bṛhat Pārāśara Horā* by Parāśara, *Jyotiṛvidābharaṇa*, *Tājikanīlakaṇṭhi*, *Adbhutasāgara* of King Vallāla Sena of Bengal, *Sāmudrikatilaka* of Durlabha-
 raja, *Svapnacintāmaṇi*, *Narapatijayacaryā* and *Ramala-
 rahasya*. Astrological works are mostly published but there are many still hidden in manuscripts.

Buddhist Literature

Buddhism originated in India with Lord Buddha who obtained his Mahāparinirvāṇa in the year 483 B.C. and in the course of time became one of the most powerful world religions claiming no less than one third of the population of the globe. Buddhism had uninterrupted sway in India since its inception right upto the time of the Muhammadan conquest of India. During these long centuries thousands of religious books were written by great leaders, philosophers and mystics and although much of this voluminous literature is lost enough still remains, and constitutes our most valuable source books for the reconstruction of India's cultural past and the history of Buddhism. In the beginning Pāli was principally the language of religious books which were known as the Tripiṭaka or Three Baskets. Excavations at Gilgit brought to light the existence of a Sanskrit version of the Tripiṭaka besides the one in Pāli. Later, however, the Buddhists began writing in a language which is akin to Sanskrit but not the pure Sanskrit according to the standard of Hindu grammarians. This was given the name of Mixed Sanskrit of the Buddhists. Quite a large number of Buddhist works are available in Mixed Sanskrit. The most ancient and voluminous work of this kind is undoubtedly represented by the Mahāvastu Avadāna belonging to the Mahasāṅghika school of Hīnayāna. This most valuable work is now available in an English translation of which the first volume by J. J. Jones has been published recently. The next work of importance is the Lalita Vistara giving an elaborate account of the life of the Buddha. Then came Asvaghōṣa with his Buddhacarita and the Saundarananda

besides a number of other religious works. The Avadānas recording the great deeds of Buddhist celebrities Aṣṭasāhasrikā Prajñāpāramitā, Saddharma-puṇḍarika, Laṅkāvatāra, Suvarṇaprabhāsa, Gaṇḍavyūha, Tathāgataguhyaka, Samādhirāja, and the Daśabhūmīśvara are some of the most authoritative Buddhist works in Sanskrit. Together with supplements and commentaries, these constitute a formidable literature. It swelled further by the contributions of great authors and pontiffs such as Nāgārjuna, Āryadeva, Dīnnāga, Vasubandhu, Dharmakīrti, Śāntideva, Śāntarakṣita, and Kamalaśīla belonging to the four great schools of Buddhism, namely, the Madhyamaka, Yogācāra, Sautrāntika and Vaibhāṣika. Later Buddhism was further subdivided into several Yānas or schools such as Vajrayāna, Sahajayāna, Tantrayāna, Bhadrāyāna. A huge literature was produced and much of it was translated into Tibetan and is preserved in the Tangyur and Kangyur collections. This literature is so vast that even an ordinary nominal catalogue of it covers some three volumes in print. The Buddhist Tāntric literature was so long a sealed book, but now with the publication of a few standard and important works, we can have a glimpse of the rich contents of this literature and can appreciate the aims and objects of the Tāntric Buddhists. The entire literature is otherwise hidden in manuscripts and it will take a hundred years before even the most important works see the light of the day. The Government Library of Nepal possesses the richest collection of original Buddhist books written in Sanskrit. The numerous monasteries in Kathmandu, Lalita Pattan and Bhatgaon each has a collection containing invaluable manuscript material for the study of Buddhism and Buddhist culture.

Jain Literature

Lord Mahāvīra, the founder of Jainism, was the progenitor of the religious sect of the Jainas. Since the time of Mahāvīra the Jainas developed a wonderful and extensive literature much of which is still buried in the obscure libraries of the Jain Bhandaras the number of which is surprisingly large. The Jainas wrote in Prākṛit and Mahārāṣṭrī in the beginning, then changed into Sanskrit, and later when Apabhraṁśa became popular they wrote in Apabhraṁśa, and still later even in provincial languages such as Gujarati and Hindi, Tamil and Canarese. The Śvetāmbaras started writing in Sanskrit from the 8th century and the Digambaras somewhat earlier. The collective name given by the Jainas to their sacred books is the Siddhānta or Āgama. Both sects are unanimous in calling the Twelve Aṅgas the first and the most important part of their canon and they are all written in Prākṛit.

Amongst the great writers of Jainism we may notice the names of Bhadrabāhu, Kundakunda, Umāsvāti Kārtikeyasvāmin, Siddhasena Divākara, Vimala Sūri, Pādalipta, Mānatuṅga, Devanandin, Jinendrabuddhi, Haribhadra, Jinasena, Hemacandra, Rāmacandra, Guṇacandra, and hundred others. The literature comprises religious works, adaptations of the Rāmāyaṇa, Mahābhārata and Harivaṁśa, the lives of 24 Tirthaṅkaras, 12 Cakravartins, and the 27 heroes of antiquity. There is, however, scarcely any province of Indian literature in which the Jainas had not been able to hold their own.

They developed a voluminous narrative literature, wrote epics and novels, dramas and hymns, and sometimes

composed important works of scholarship. Amongst the hundreds of Carita works, mention may be made of the Mahāvīracarita, Sthavīrāvalīcarita, Triṣaṣṭīśālākāpuruṣacarita, Nemīnīrvāṇa, Pārsvābhyudaya, Parśvanāthacarita, Śāntināthacarita, Sumatināthacarita and others. The so-called Prabandha works are also of some historical character with a mixture of anecdotes and fanciful stories. The Prabhāvakacarita, Prabandhacintāmaṇi, Prabandha-koṣa and others belong to this group. Amongst the most popular and well known stories may be mentioned the Taraṅgavatī Kathā by Pādālipta, Samarāicca Kahā by Haribhadra, Upamitibhavaprapaṇcā Kathā by Siddharṣi, Bhaviṣayatta Kahā by Dhanapāla, Malayasundarī Kathā among scores of others.

The Jains also wrote many dramas, and among them may be mentioned the Nirbhayabhīmavyāyoga, Draupadī-svayamvara, Mudritakumudacandraprakaraṇa, Hammīramadamardana among many other works of the same kind. The Jains wrote hundreds of stotra works or devotional poems of great merit many of which are still unpublished. They wrote on Alāṅkāra or poetics, on dramaturgy, compiled anthologies, and produced works on logic, philosophy, ethics and on Yoga and meditation. It is difficult even to give a bare survey of the enormous literature the Jains produced through the centuries. Of this only a sprinkling is published and known. All others are rotting in the Bhandars where thousands of unpublished works are still to be found.

CHAPTER IV

PRESERVATION OF SANSKRIT MSS

The great contribution of Sanskrit literature made by the continued efforts of the Hindus, Buddhists, and the Jains was handed down through the ages by means of handwritten manuscripts, for the simple reason that printing was unknown before the advent of the British in India. The authors used to write on palm-leaves and on paper, and scribes were employed to copy the original works on other palm-leaves or paper in characters prevalent in their times, and by this laborious process the original works used to be published for the general information through the centuries with a rapidly changing characters of the alphabet. Sometimes the Guru or the author used to dictate his compositions to a large numbers of disciples, and thus produce many copies of one composition simultaneously. Wandering pandits used to carry these copies to different centres of learning in the different provinces and even to monasteries and ancient universities. Copies in this manner used to migrate to different centres of learning, and even beyond the borders of India to Burma, Ceylon, Indonesia, Siam and Indo-China on the one hand, and Tibet, China, Mongolia, Korea and Japan on the other.

Original Sanskrit manuscripts written in Indian characters of the sixth century have been discovered in the Horiuzi monastery in Japan and even earlier MSS have been found in Tibet, Central Asia, Kashgarh, and in the deserts of Gobi and Taklamakan. Thus by repeated copying the manuscripts used to be preserved for the posterity and published for general knowledge of the contemporaries. Students in monasteries, universities, Tols and Pāṭhaśālās were not given printed books, but were allowed either to copy the book or commit the whole book to memory. Where a particular work was considered to be most valuable it was never allowed to be copied and there are examples when such unique books were committed to memory by some brilliant pupil and taught in other places and committed to writing.

Sometimes with the passage of time there was change in the form of the alphabet, and thus in order to transform the unfamiliar older script to more familiar modern script it was found necessary to copy old works. There were religious establishments which used to maintain libraries, and it was considered an act of merit to present such libraries with a copy of some important original work. Though the libraries employed many professional copyists usually the number of their books swelled by gifts as well as fresh acquisitions. Learned Pandits, monks and Yatis for their own use had to maintain small-sized libraries of hand-written manuscripts for the purpose of teaching, lecturing or relating old stories in public assemblies, and as such professions are mostly hereditary, these manuscripts used to be inherited by their sons and disciples as the case may be. Thus in course of time every Pandit, every monk or Yati used to have a good accumulation of hand-written

manuscripts. Besides these, there were libraries, in Maṭhas, temples, and monasteries, all over the country. Some of the huge monastic libraries were destroyed by fire at the time of foreign invasions or by vandalism, and thus only a fraction of this wonderfully vast literature has survived. Books in private houses were worshipped as Goddess Sarasvatī, and used to be kept in the best room of the house under the best possible protection against fire and rains. It is in this manner that Sanskrit knowledge was preserved and transmitted for national education.

British Interest in Sanskrit

The introduction of the printing press in India at the advent of the British changed the old method of copying by hand, and Sanskrit books began to be composed in Devanāgarī and other provincial scripts and were printed in large numbers to be circulated not only in India but also in Europe. Some European scholars developed a great love for Sanskrit language and literature, began studying Sanskrit intensively and published editions of original Sanskrit works and books on Sanskrit research. Warren Hastings was nominated Governor-General of India in the year 1773. He collected together a number of Sanskrit scholars and had a law book prepared under the title of *Vivādārṇavasetu*. It was translated into Persian, and from Persian Halhead translated it into English. This work was ultimately published under the title of 'A Code of Gentoo Law' in 1776. Later, Charles Wilkins studied Sanskrit under Benares Pandits and translated the *Bhagavad Gītā* and *Hitopadeśa* into English. For the opening of a large department of Indian literature to Europe, credit should be given to William

Jones (1746-1794) who came to India as Chief Justice at the Fort William and founded the Asiatic Society of Bengal in Calcutta which soon displayed an extraordinarily useful activity in the publication of periodicals, and specially in the printing of numerous editions of Indian texts in a special series well known as the *Bibliotheca Indica*. Jones himself published and translated into English several standard works, and his work was continued by Colebrooke who by his industry and erudition became the real founder of Indian philology and archaeology. Besides editing and translating numerous works, he amassed an exceedingly diversified collection of Indian manuscripts which is supposed to have cost him £10,000. Colebrooke presented this large collection to East India Company and this collection is preserved in the India Office Library in London. Another Englishman, Alexander Hamilton who learned Sanskrit at the close of the 18th century, went to France on his way back home. Just at that time War broke out between England and France, and Hamilton was detained in Paris. Although unpleasant for Hamilton, this detention proved exceedingly favourable for Sanskrit. Frederick Schlegel, a great German scholar at once seized the opportunity of learning Sanskrit from Hamilton. Schlegel published the results of his studies in German through which he became the founder of Indian Philology. Soon his talented brother followed him as a Sanskrit scholar by editing texts and translations and publishing philological works. He became the first professor of Sanskrit in Germany and settled in Bonn in 1818. The great German scholar Franz Bopp was a contemporary of Schlegel and became the founder of the new science of Comparative Philology. Thus Sanskrit

became more and more influential in Europe, and a large number of scholars took to Sanskrit studies and made gigantic contributions. Amongst the topmost men we may mention the names of Roth, Burnouf, Max Muller, Aufrecht, Lassen, Bohtlingk, Weber, Senart, Sylvain Levi, Foucher, Finot and others. Since then enthusiasm for Sanskrit studies continued unabated in these countries. Slowly Sanskrit travelled to America where Sanskrit obtained a secure footing through the endeavours of several universities and professors like Lanman, Edgerton, Norman Brown, Whitney, Clarke, Miss Johnson and others.

Sanskrit at Home

While Sanskrit migrated to Europe and became popular with the scholars and thinkers of the world, conditions at home became somewhat desperate. The introduction of English as the medium of instruction and the establishment of a large number of schools and colleges on the Western style, led to the virtual closure of the old fashioned *Ṭols* and *Pāṭhaśālās*. A little knowledge of English gave comfortable livelihood as clerks and lower grade officers, not only of the administration, but also with English firms of businessmen who started trade with India in right earnest. While English schools flourished the *Ṭols* and *Pāṭhaśālās* languished. After the quelling of the Mutiny a feeling of desperation took possession of the Indian mind. It was feared that the old Indian literature, old Indian Culture, old Indian sciences and arts, whether Hindu or Muhammadan, would perish at no distant future. Manuscripts were perishing in heaps in the houses of Pandits who were leading educationists of the past genera-

tion, or were being carried to all parts of Europe as remnants of the lost (!) Indian Culture.

Dissipation of MSS

The way manuscripts have been dissipated and destroyed in the house of Pandits is a dismal story. A pandit who in the early years of the 19th century was a great educationist and considered his manuscripts to be his best treasures, housed them in the best room of his house, carefully dried them in the Sun after every rainy season, and kept them tightly packed in thick cloth. His son who had learned A B C, read Murray's spelling-book and the Azimgarh English Reader, had secured a small berth in the local collectorate where his pay and perquisites, fair or unfair, amounted to at least ten times of what his father could ever have earned. When the pandit died, his son saw no good in the manuscripts and removed them from the best room in his house, first to the store room, and then to the kitchen where a thick coat of soot enveloped the whole collection. The housewife, hardpressed for fuel took the wooden-board covers and utilized them for fuel. The leaves thus got intermixed for want of board and string and in the course of a year or so were thrown to the kitchen garden to rot, or into the nearby pond, or relegated to the river Ganges as the best offering to Her. Owing to a superstition prevalent in the country leaves with writing are never burnt. The condition of Sanskrit manuscripts thus became desperate.

Pandit Radhakishan raises alarm

The situation was saved to a certain extent by the exertion of a distinguished Sanskrit scholar at Lahore,

and Sanskrit owes a debt to the Pandit which it will never be able to discharge. Radhakishan, son of Pandit Madhusudan, the High Priest of the Lion of the Punjab, wrote a letter to Lord Lawrence, the then Governor-General of India in 1868 for the collection and conservation of Sanskrit manuscripts which under the circumstances existing at the time were sure to perish within a short time. As Radhakishan and Lord Lawrence were friends before, the Governor-General at the suggestion of Radhakishan took up the work of the search for Sanskrit manuscripts and made permanent provision for the distribution of Rs. 24,000 annually to the provincial Governments to start operations in this research. The search languished in many provinces and dropped off in many others. Bombay and Bengal were the two provinces where the money was entrusted to the local Asiatic Societies which are still continuing the search with good results. In 1898, in Madras, a proposal was actually made to utilize part of the grant for archaeological purposes. But since then they have done good work in Madras and the paripatetic party has brought to light immense quantity of Sanskrit works of great historical and cultural value. The systematic search for manuscripts started thus in 1868; it is now time to take a brief stock of what has been done upto date.

Formation of MSS Libraries

As a direct result of the search for Sanskrit manuscripts, libraries of old hand-written manuscripts came into existence almost everywhere in the country. The patriotic princes lost no time in instituting searches at their own expense in their own territories and collected as many manuscripts as they could lay their hands upon.

These collections were catalogued without delay and published for the general information of Sanskrit scholars of India and abroad. It is estimated that there are more than Three Lakhs of manuscripts collected together in public libraries in India to-day. There is another lakh in the manuscript libraries of Europe, and America. A lakh more although preserved is uncatalogued. At a modest estimate Five Lakhs more are still to be found in the houses of Pandits and scholars both in the North and South of the country, who continue to do Sanskrit teaching in their houses being unaffected by the changing times or the introduction of English, no matter whether they are poor or affluent. Thus there are altogether Ten Lakhs of Sanskrit manuscripts in existence today waiting to be centrally housed, studied and exploited for the reconstruction of India's past. Thanks to Pandit Radhakishan's efforts we have within eighty years succeeded in collecting three lakhs of manuscripts which are well preserved and catalogued, in public libraries. It will be of interest to know where and what number of manuscripts are to be found in the different libraries of India.

Quantity of MSS in Libraries

In the Theosophical Society's Library at Adyar there are 20,000 MSS; in the library of His Highness the Maharaja of Alwar 2478 MSS; The Jain Bhandars at Jaisalmer contain 2200; the Jain Bhandars at Pattan 13,000; the Oriental Institute at Baroda 16,533; the Government Sanskrit College Library at Benares 50,000; the Library of His Highness the Maharaja of Bikaner 1794; the University of Bombay 2408; the Anup Sanskrit Library, Bikaner, 10,000; the Jain Jñāna Bhandar at Limbdi,

Kathiawad, 3507; Bombay Branch of the Royal Asiatic Society, 1304; Private libraries of Gujarat, Kathiawad and Cutch, Sindh and Khandesh, 12,000; Royal Asiatic Society of Bengal in the Government collection, 11,264; Government Sanskrit College Calcutta, 2166; Vaṅgīya Sāhitya Parisad, Calcutta, 1652; Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir, 5400; private library of H. H. the Maharaja of Kashmir, 274; the Central Provinces, 3800; the Government Oriental Manuscripts Library, Madras, 34044 (Sanskrit) and 14685 (Tamil); private libraries in Southern India, 18797; Mysore and Coorg, 2944; Government Oriental MSS Library, Mysore, 12,000; the Palace Sarasvati Bhandaram, Mysore, 2362; Central Provinces and Berar, 8185; Durbar Library, Nepal, 30,000; Private libraries in N. W. Provinces, 1000; Mithila, 700; Bhandarkar Oriental Research Institute, Poona, 20,000; the Deccan College Poona, 18,000; the Palace Granthapur Library, Trivandrum, 2085; Tanjore Palace Library, 12,376; Maharaja Sarfoji's Sarasvati Mahal Library, Tanjore, 24,432; The Curator's office Library, Ujjain, 2500; and the Library of H. H. the Maharaja Udaipur, 3000.

Number of MSS

The total number of these manuscripts exceed three lakhs; they are deposited mostly in public libraries in the states and provinces. The above list also contains a certain number of MSS deposited in the private libraries. For most of the libraries above mentioned, however, either a nominal or a descriptive catalogue is available. There are, however, many libraries about which no such information is available, for instance, the Jaipur State

has a good manuscripts library but neither their names nor their contents are known to Indologists. Round about Baroda there are several Jain Bhandars without printed catalogues but with valuable contents. They are the Jain Jñānabhāṇḍārs at Chhani, the Jain Jñānabhāṇḍār of Baroda and the Hamsavijayji collection, Baroda each of them containing not less than 2000 MSS. All private Jain libraries in the different States of Rajputana are still not noticed by any scholar. Their number is considerable. The Universities of Calcutta, Dacca, and the Viśvabhāratī, Śāntiniketan have collected a large number of MSS but in the absence of a catalogue neither their names nor their contents can be known.

It may, however, be noted that previously MSS were destroyed in large numbers by fire, neglect, political upheavals, foreign occupation, predilections for provincial dialects, neglect of learned pandits, and introduction of foreign languages as medium of instruction in schools and colleges. Millions of valuable manuscripts are lost through these agencies. The efforts made for the collection of MSS that are still existing has never been very satisfactory in the past. There are still lakhs of MSS in private houses where there are no Sanskrit scholars to take care of these priceless treasures. Moreover, there has never been any organised effort on a country-wide scale to collect manuscripts. It is high time that a centrally organised drive for collection of manuscripts should be made in order to collect the MSS that are still left in the country before they are altogether destroyed. They are already doomed to destruction unless the kind hand of Government comes to their rescue. Rescue of MSS means salvage of original material and source books for

the reconstruction of India's past, and to swell India's fund of knowledge.

Cataloguing of Sanskrit Manuscripts

Being in manuscripts form and kept in the archives, the contents of the MSS cannot be known unless they are properly catalogued. The necessity for cataloguing was felt long ago when the European scholars first started cataloguing the MSS they were fortunate enough to acquire. In these catalogues detailed information is given about each and every MS with regard to the titles, authors, chapter colophons, last colophon, post colophon, and extracts from the beginnings and ends of MSS. These are called Descriptive Catalogues, and they are very valuable for conducting research in different branches of Indian Culture. There are besides Nominal Catalogues where only the names of books, their authors, script employed and the condition of the MS are usually given and they are also useful in their own way if the MSS are properly classified therein. The first catalogue of Sanskrit MSS known to us is the "Catalogue of Sanskrit and other Oriental MSS presented to the Royal Society" by Sir William and Lady Jones. It was published in London in 1808. The next publication of importance is "A Descriptive Catalogue of the Oriental MSS collected by the late Lieut-Col. Colin Mackenzie" by H. H. Wilson. This was published in Calcutta in 1828. Later, we have the St. Petersburg Catalogue of 1846, the Berlin Catalogue of 1853, the Oxford Catalogue of 1869 and so on, all done by European scholars. Indian scholars of great fame were soon inspired to undertake this kind of scientific cataloguing on European model. Raja Rajendralal Mitra, Pandit

Deviprasad, Sir R. G. Bhandarkar, S R. Bhandarkar, Haraprasad Shastri and a host of other eminent scholars took up the work in right earnest and made excellent contributions in the field. George Buhler, Prof. Peterson and Kielhorn visited and examined MSS libraries in India, and recorded their valuable observations in a series of publications. In 19 volumes P. P. S. Shastri gave a descriptive catalogue of all MSS in the Maharaja Sarfoji's Sarasvati Mahal Library at Tanjore. The Madras Oriental MSS Library, published descriptive, nominal and triennial catalogues of Sanskrit and Tamil MSS in 76 volumes. Raja Rajendralal's Notices of Sanskrit MSS in several series giving elaborate descriptions number 11 volumes. Ten volumes of descriptive catalogue of MSS in the Government Sanskrit College at Calcutta are available. The Government collection of MSS deposited in the Royal Asiatic Society of Calcutta is catalogued with descriptions in seven volumes. When this catalogue is completed it will cover at least fourteen volumes. The descriptive catalogue of MSS in the Oriental Institute at Baroda is in progress, and two volumes have already come out in addition to two volumes of nominal catalogue. Another descriptive catalogue of MSS in Durbar Library, Nepal is published in two volumes. The late Kashi Prasad Jayaswal published in two volumes a Descriptive Catalogue of MSS in Mithila. Seven volumes of Descriptive Catalogue of the Bhandarkar Oriental Research Institute at Poona have been published and many others are in the press. There are further two volumes of catalogue of MSS deposited in the Deccan College, Poona. The University of Bombay published four volumes of catalogue

of MSS in the University Library. Single volume catalogues are too numerous to mention here.

Cataloguing in Europe

Amongst the outstanding catalogues of Sanskrit MSS outside India, mention may be made of the catalogues of the India Office, London, compiled by Julius Eggeling in seven volumes, the Catalogue of the Bodley's Library Oxford, by Th. Aufrecht, of the Library of the Trinity College, Cambridge by Th. Aufrecht, Berlin Catalogue by A. Weber, Catalogue of Buddhist MSS in the University Library, Cambridge by Cecil Bendall, and the Catalogue of the Tubingen University Collection by Roth. These are some of the best examples of cataloguing of Sanskrit MSS by Europeans. With the help of these Europeans and Indian descriptive catalogues of Sanskrit MSS it is possible to measure the extent of Sanskrit and fathom its valuable contents.

CHAPTER V

PUBLICATION OF MANUSCRIPTS

Once the extent and the contents of the Sanskrit literature are known, it becomes necessary to circulate these valuable materials to scholars through critical editions. In fact, cataloguing is the precursor of the publication of Sanskrit MSS. The publication of a MS involves intensive study of handwritten leaves, comparison of the text of one MS with the other copies of the same work, preparation of a press copy, noting the variant readings in footnotes, preparation of indexes and appendices, seeing the book through the press, preparation of an introduction, giving a summary of the book, details of MS material, the work and the author, and all new information on Indian Culture supplied by the MS. The publication of Sanskrit MSS is, therefore, a very laborious process with scanty results, although the result in itself is of the highest value for our cultural past. The MSS are our source-books and are immune from change or revision, and this quality alone makes the original MSS such priceless treasures for the connoisseur. For the laborious and painstaking work of editing and publishing original MSS, a great number of competent men is not yet available, and as the work requires the highest educational qualifications especially in Sanskrit, qualified men are not

prepared to spend their lives in the obscurity of MSS libraries with a miserable pay and no appreciation. In spite of all these drawbacks some sincere scholars, highly qualified, studying and teaching Sanskrit for generations, who are not frightened by the laborious task of editing, collating, or printing, who love obscurity and self effacement are still available, and the work that has been achieved, is largely due to this quality of individual scholars throughout the country. The enlightened Indian Princess like the late Maharaja Sayajirao Gaekwad who took delight more in the Indian History and Culture, ancient sciences and arts, than in anything else in life, who made it his sacred duty to spend several hours in the MSS Library almost once every year, supported the publication department with money, men, material and sweet words of encouragement, gave a great fillip to the publication of original MSS of inestimable value. As it was in Baroda with the Gaekwad, so it was with Kashmir, Mysore, Travancore, Bikaner, Gwalior and other States, where well equipped publication departments are still in existence. Editions of original Sanskrit works are of the greatest value because every such work opens up new vistas of study and research, and supply information which is entirely new and unknown to mankind. Although organised effort of a high order is not still in evidence in the direction of editing and publishing, whatever little has been done in the field is not without considerable importance. A brief review, is, therefore, made here of the work done in the Oriental Institutes in the Indian States, and a few research institutions interspersed in the country. The case of commercial publishing houses is omitted from this list since they are more

for publishing text-books which sell easily, and not for those which are of the greatest cultural value. The commercial publishing houses are hardly interested in such original MSS or in higher research; because such books obviously do not sell. Although their work is not negligible, the enlightened Governments become the only agencies through which it has been possible to salvage old and forgotten knowledge,

Gaekwad's Oriental Series

The series was inaugurated under the orders of His Highness the Maharaja Sayaji Rao Gaekwad in the year 1915, and to-day after a lapse of 35 years it has published 113 volumes in about 75,000 original pages in print. The contributions of the Gaekwad's Oriental Series to the history and culture of India are many and varied. In the field of Buddhism the hitherto unknown work in Sanskrit Tattvasaṅgraha of Śāntarakṣita with the Pañjikā or commentary of Kamalaśīla both professors at the Nalanda University, is a veritable mine of information on the imperfectly known Yogācāra system of Buddhism. The original Sanskrit text of Buddhist logic by the first syllogistic logician Dinnāga is another important contribution the value of which is enhanced by the commentary and sub-commentary attached to the edition. On the Buddhist psychic sciences mention may be made of the Sādhana-mālā which contains 312 Sādhana-s or rituals relating to an equal number of Buddhist deities. With the help of the descriptions contained in the authoritative work it has been possible to identify the numerous Buddhist sculptures that have been discovered in the course of excavations of Buddhist sites in different parts of India.

Another work, the *Niṣpannayogāvalī* of the famous author *Abhayākara*gupta gives a clue to the identification of a large number of statuettes found in the forbidden city of *Peiping* in *China*. The *Guhyasamāja* which is regarded as the earliest *Tāntric* work, the *Abhisamayālaṅkāraloka* of *Haribhadra*, the *Advayavajrasaṅgraha*, *Pre-Diṇnāga* Buddhist Texts on logic, Two *Vajrayāna* Works and the *Sekoddeśaṭīkā* of *Nāropa*, *Hetubinduṭīkā* of *Arcaṭa* are some of the many original contributions made by the *Gaekwad's* Oriental Series in the field of Buddhism alone. On *Mīmāṃsā*, the series published an English translation of the *Śabarabhāṣya* in three volumes, with a separate volume of Index, made by the late *Sir Ganga Nath Jha*, and the *Nāyakaratna*, an interesting work of the little known *Prābhākara* school. The *Rāmacarita* of *Abhinanda* belonging to the *Pāla* period of *Bengal* history is one of the most charming classical poems. The *Jayākhyā Saṁhitā* and the *Parama Saṁhitā* are two authoritative works of the *Pañcarātra* school. On technical sciences several important works have been published in the series. They include the *Samarāṅga Sūtradhāra* an extensive work on ancient *Hindu* architecture, the *Nāṭyaśāstra* of *Bharata* with the commentary of the famous *Kashmirian* scholar *Abhinavagupta*, the *Bhāvaprakāśana* on dramaturgy and *Rasa* of *Śāradātanaya*, and the *Nāṭyadarpaṇa*, a *Jain* work on dramaturgy of *Rāmacandra Sūri*. The *Kalpadru* of *Keśava* the *Śabdaratnasamanvaya* of the *Maratha* King *Sahaji* of *Tanjore*, *Portuguese* Vocables in *Asiatic* Languages are some of the works which relate to lexicography. Amongst the *Jain* works the most important contribution is the English translation of the famous work of *Hemacandra* the *Triṣaṣṭiśālākāpuruṣacaritra* or the lives

of the sixty-three illustrious personages in Jainism. Of this three volumes are already published, three more volumes will complete the series. This admirable translation has been done by the celebrated American scholar Dr. Miss Helen M. Johnson, and is a model for others to copy. The Padmānandamahākāvya giving the life-story of the first Tīrthaṅkara Ṛṣabhanātha, and the Anekāntajaya-patākā with commentaries, on Jain Logic and philosophy are some of the other important works on Jainism. In the field of Dharmaśāstra the series published the reconstructed text of the Bṛhaspati Smṛiti which is a masterpiece of Indian scholarship, the Daṇḍaviveka, the only work on criminal law in ancient India, and the Rājadharmakaustubha of Anantadeva, a mine of valuable information on the coronation of kings and other matters relating to royal household. The Kṛtyakalpataru of Lakṣmīdhara represents one of the most stupendous, voluminous and encyclopædic Nibandha works to be written in India in the time of king Govindacandra of Kanauj. The work, to be completed in 14 fourteen volumes, is progressing rapidly and already eight volumes are published. This painstaking and difficult work has been successfully accomplished by the eminent Madras savant Rao Bahadur K. V. Rangaswami Aiyangar. Amongst Persian and Arabic works the four volumes of the text and translation of the Mirat-i-Ahmadi, the English translation of Ahsan-ut-Tawarikh, the Foreign Vocabulary of the Quran and the English translation of the Tarikh-i-Mubarakshahi are worthy of mention. The Mānasollāsa of king Someśvara is an encyclopædic work of great historical and cultural importance, containing one hundred chapters on 100 different topics, and represents the state

of Indian culture in a developed form immediately preceding the Muhammadan conquest of India.

Bibliotheca Indica

The Bibliotheca Indica is published from the Asiatic Society of Bengal and is a collection of works belonging to or treating of oriental literature and contains original text-editions as well as translations into English, and also grammars, dictionaries, bibliographies and studies. The series was started as early as the year 1849 and consists of an old and a new series. The new series was begun in 1860, and is still running. Altogether 252 volumes are published in this earliest and the most valuable series, the first to be started in the East, and conducted in a systematic and efficient manner for full one hundred years, publishing priceless and original documents for the reconstruction of India's cultural past. The importance of the series has been recognized by scholars of Indology all over the world. In the Vedic branch, the series published the Ṛgveda Saṁhitā, the Taittiriya Saṁhitā and the Sāmaveda Saṁhitā; amongst the Brāhmaṇas can be counted the Aitareya, the Śatapatha, Taittiriya, Tāndya and the Gopatha Brāhmaṇas; amongst the Āraṇyakas the series has the Aitareya and the Taittiriya; amongst the Upaniṣads the series published nearly 25 principal ones; of the Śrautasūtras mention may be made of the Āśvalāyana, Śāṅkhyāyana, Lātyāyana, Āpastamba, Vaiśākhaṇasa and Baudhāyana, and among the Gṛhyasūtras the Āśvalāyana and the Gobhila are prominent. Of the Vedalakṣaṇa literature the series published the Taittiriya Prātiśākhya, Yāska's Nirukta, and Śaunaka's Bṛhaddevatā. The Bibliotheca Indica was the first to publish editions of

several important Purāṇas among the many that are extant, prominent among them being the Agni, Nārada, Kūrma, Mārkaṇḍeya, Varāha and Vāyu. With regard to legal literature the contributions of the Bibliotheca Indica have been considerable. The Smṛtis of Nārada, Parāśara and Viṣṇu belong to the metrical Smṛtis; the Manuṭīkāsaṁgraha and the Bālaṁbhaṭṭi are commentaries, while the Kālaviveka, Hāralatā, Caturvargacintāmaṇi Gṛhastharatnākara, Kṛtyaratnākara, Vivādaratnākara, Madanapārijāta, and a host of others belong to the Nibandha class. In philosophy, the series gave original editions of several Sāṁkhya works besides the Yogasūtra, Jaimini's Mīmāṃsā Darśana, the Ślokavārtika, and Tantravārtika in English translations, eight Vēdānta works including the Brahmasūtra, Bhāmatī, Śrībhāṣya and Aṇubhāṣya; two Vaiśeṣika works in the Vaiśeṣika-sūtra and the Kiraṇāvalī; and eleven works on Nyāya and Navyanyāya including the four Cintāmaṇis with commentaries, the highest productions in the Navyanyāya. Amongst philosophical compendia the series published the two priceless works the Sarvadarśanasāṁgraha and the Ṣaḍdarśanasamuccaya. The Bibliotheca Indica gave for the first time an edition of the famous poem the Vāsavadattā, Naiṣadhacarita, Śaṅkaravijaya, and the Ballālacarita among many others; and the English translation of the immortal story book of India the Kathāsaritsāgara, although we have now a de luxe edition of the same book in 10 volumes in Penzer's Ocean of Story. In anthology, the series presented the Saduktikarṇāmṛta and the Kavindravacanasamuccaya. On rhetorics and dramaturgy, standard editions were published of the Kāvyaadarśa of Daṇḍin, the Kavikalpalatā, the Sāhitya-

darpaṇa and the Daśarūpa of Dhanika. On the subject of grammar the series published such difficult works as the Mahābhāṣyapradīpodyota, the Bhāṣāvṛtti besides the Kātantra and the Mugdhabodha. On the secular sciences of the Hindus the series made a great contribution by publishing the Bṛhatsamhitā, Sūryasiddhānta and the Ravisiddhānta on astronomy, the Rasārṇava on chemistry ; the Suśrutasaṃhitā on Āyurveda, the Aśvavaidyaka and the Śyainikaśāstra on veterinary science and hawking.

The Bibliotheca Indica by publishing important and original works of Buddhism opened up a new vista of research on Buddhism both here and abroad. Some of the notable publications are: the Dharmapurāṇa and the Svayambhūpurāṇa, the Nyāyabindu of Dharmakīrti with a commentary, the Six Buddhist Nyāya Tracts, the Aṣṭasāhasrikā and the Śatasāhasrikā Prajñāpāramitā the accredited source book of Mahāyāna thought, the Prajñāpradīpa and the exquisite Bodhicaryāvatāra of Śāntideva, the Saundaranandakāvya of Aśvaghosa and the Lalitavistara text and translation giving an authentic life story of the great religious reformer, Lord Buddha.

The Bibliotheca Indica also brought within its purview the Jainistic studies and made Jainism widely known, by publishing a number of valuable Jain works both in Sanskrit and Prakrit. Among the important contributions in this branch we may note the text and translation of the Āgama text Uvāsagadasāo and the Upamitibhava-prapañcā Kathā, the Sthavirāvalī Caritra, Prabandha-cintāmaṇi and the Samarāicca Kahā.

In one hundred years the Bibliotheca Indica not only enriched Sanskrit and Prakrit, Hindu, Jain and Buddhist religious and secular literature, but also published a large

number of original Persian and Arabic texts relating to Indian history and culture, and even included within its survey the old Rājasthānī literature and Bardic Chronicles. This series enhanced the position of India in the world of intellectuals, gave incentive to others to undertake similar publications, and produced a large number of well-trained scholars of Indology. The name of the series will be written in letters of gold in the history of this country. In spite of all this, it may be remembered that the work of publication is only in its infancy, and there are thousands upon thousands of such works still awaiting publication, study and investigation.

Mysore Sanskrit Series

This most useful series started issuing editions of original Sanskrit texts in the nineties of the last century, and is now about 60 years old. Within this half century the series published 88 volumes of text on a variety of subjects of great historical and cultural interest. Whenever we think of the Mysore Series we remember the famous Arthaśāstra of Kauṭilya and its discoverer, editor and translator the late Dr. Shama Śāstrī. This work is the earliest, the most systematic and the most authoritative of all works on Indian polity written in the 4th century B. C. On this Arthaśāstra alone a new school of research on Indian polity is built, and hundreds of books on the subject have been written in almost all the languages of the world. Although the Arthaśāstra published by this series is the most widely known, this represents only one of the noteworthy contributions made by the Mysore Sanskrit Series. In the Vedic field, the series gave an authoritative edition of the Taittiriya Samhitā, Brāhmaṇa, Āraṇyaka and the Prātiśākhya all accompanied with the

unpublished commentary of Bhaṭṭa Bhāskara entitled the Jñānayajña. One of the Vedic schools, that of Āpastamba is very well represented in the series with a Dharmasūtra, Gṛhyasūtra, Paribhāṣāsūtra and a Śulbasūtra with the commentaries of Sudarśanārya, Haradatta and Kapardīsvāmin, besides the Bodhāyana Gṛhyasūtra and Khādīra Gṛhyasūtra belonging to the Vedic schools of Bodhāyana and Khādīra respectively. The publication of the Gotrapravaraprabandhakadambakam is of immense interest for the constitution of the early Brahmanic society. It is a collection of treatises on Gotras and Pravaras by which the twice-born castes distinguished themselves from one another. The great attraction of the book is an index of Gotras with about 4000 names, and a chart showing the relation amongst the Pravara Ṛṣis. The Smṛticandrikā published in the series is a Nibandha work on Hindu Law; the Alaṃkāramaṇihāra and the Kāvyaaprakāśa with the Saṅketa commentary are two good works on poetics; the Mādhaviya Dhātuvṛtti is an excellent work on grammar; the Yādavābhyudaya of Vedāntadeśika with a commentary of Appayya Dikṣita is a meritorious long poem. The series also gave an edition of the Mīmāṃsā work the Bhāṭṭadīpikā, and of the Vedānta works the Brahmasūtra-bhāṣya of Ānandatīrtha with a sub-commentary of Śrīkaṇṭha and the Advaitasiddhi with the commentary, entitled, the Gurucandrikā. An excellent edition of the Saundaryalaharī of Śaṅkarācārya and of his miscellaneous works in several volumes, are some of the outstanding contributions of the Mysore Sanskrit Series.

Trivandrum Sanskrit Series

The Trivandrum Sanskrit Series started its activities in the first decade of this century under the leadership of

the great orientalist Mm. Ganapati Shastri, and is now about 45 years old. Within these 45 years the series issued more than 150 volumes on divers branches of the Indological studies in Sanskrit. The most outstanding achievement of the series is the publication of a set of thirteen dramas attributed to the celebrated playwright Bhāṣa which are believed to be pre-Kauṭilyan in character, and a mine of information on ancient customs and manners, ancient beliefs and superstitions prevalent in India centuries before Christ. These publications not only rescued the name of the eminent dramatist Bhāṣa from oblivion but also brought to light a large volume of information on the ancient history and culture of India. The name of Bhāṣa as one of the greatest dramatists and a few quotations from his works were only known. Practically nothing was known about him until the series published his works one after another. The importance of the discovery of Bhāṣa's work for India as a whole can never be overrated under any circumstances. The three volumes of the Buddhist work Āryamañjuśrīmūlakalpa is another notable contribution of the Trivandrum Sanskrit Series. A Chinese and a Tibetan translation of the book were known indeed, but the original Sanskrit edition of the work seems to have been altogether lost. It was discovered by Mm. Ganapati Shastri amongst the MSS acquired in 1909 from the Manalikkara Maṭham near Padmanābhapuram. The MS was copied by one Ravicandra who went out from Madhyadeśa. The script of the MS is Devanagari and appears to be 300/400 years old. The Mañjuśrīmūlakalpa is one of earliest Buddhist works which was the precursor of Mantrayāna and Vajrayāna, and definitely earlier than Guhyasamāja, the first systematic Tantra of the

Buddhists. In the history of Buddhist rituals its position is unique and it is very strange how the only MS of the work could be discovered in Padmanābhapuram where Mahāyānism as such could hardly penetrate. At the end of the work there is a long chapter giving the political history of India in a mystic style which the late Mr. K. P. Jayaswal utilized in one of his historical publications. The third great work is the *Īśānaśivagurudevapaddhati*. In the 10th century an association of Śaivite learned men was formed in Central India known as the *Mattamayūravamśa*. The Gurus of this association ended their names with the word Śiva, *e.g.*, *Īśānaśiva*, *Vimalaśiva*, etc. They were great builders of temples and they converted many chiefs to their faith. Some of their religious books are found in Nepāl. The series got hold of one of their works and published it giving a key to the whole literature. Another work of value is the text and commentary of the *Arthaśāstra* of Kauṭilya which made the terse and very difficult writing of the original work somewhat easy to understand, and threw great light on the original text of Kauṭilya. Besides these there are scores of valuable works on all branches of Indian literature such as philosophy, architecture, grammar, Nīti or polity, Pāñcarātra, rhetorics, lexicons, astronomy, music and the rest. The contributions made by the Trivandrum Series have been great both by volume and by quality, and it has attained international reputation.

Kashmir Sanskrit Series

The series started its career in the year 1911 by the publication of the *Śivasūtravimarṣiṇī*, and thus the series is only 39 years old. Within these 39 years the series

published 67 works, the last being *Ghaṭakarparakāvya* with the commentary of the famous Kashmiri author Abhinavagupta. The very first publication shows the trend of the series which was to occupy itself with the publication of MSS on Kashmir Śaivism—a form of monistic philosophy where the Great Lord Śiva is the origin of the universe, is the store-house of all energy and action, the source of all mobile and immobile creations, and from whom everything emerges and to whom everything returns. It is also known as the Trika System because it deals with the three primæval elements, namely, Śiva, Śakti and Nara. This peculiar philosophy is based on the Śivasūtras which are said to have been delivered to the founder Vasugupta by Lord Śiva himself. Round this original Sūtras developed a huge literature which recorded the mystic experiences of a number of Yogins belonging to the Kashmir Śaiva school. Works on Kashmir Śaivism were chiefly written by Kashmirian Pandits, and are now mainly found in the valley of Kashmir. Some MSS of Kashmir Śaivism have been discovered in Travancore, and they were published in the Trivandrum Sanskrit Series, thus showing that the system was not unknown in the South or in the rest of India. The literature on Kashmir Śaivism is a special possession of Kashmir and the Series thought it fit to publish all available works one after another, and we have now a very reliable, and most prolific printed editions of these valuable source books on this little known branch of philosophy and a way of life especially confined to Kashmir. The sect originated in the latter part of the 9th century and continued vigorously for several hundred years thereafter. The Śivasūtras are attributed to Vasugupta who

was followed by his disciples Kallaṭa (850-900 A.D.) and Somananda (850-900), and later by Utpala (900-925), Rāmakaṇṭha (900-925), Abhinavagupta (993-1015), and Bhāskara, Kṣemarāja, Yogarāja, Jayaratha, and Śivo-pādhyāya. The Kashmir series published five books of Utpala entitled the Īśvarapratyabhijñā, Ajaḍapramāṭṣiddhi, Īśvarasiddhi, Sambandhasiddhi, and the Pratyabhijñākārikāvṛtti; one book of Rāmakaṇṭha comprising the commentary on the Nareśvaraparīkṣā; several works of Abhinavagupta comprising the Tantrāloka in several volumes, commentary on the Parātrimśikā, the Paramārthasāra, Tantrasāra, Mālinīvijayavārtika, and a commentary on the Īśvarapratyabhijñā; one book of Bhāskara being the commentary on the Śivasūtras; several works of Kṣemarāja comprising commentaries on the Scacchandatantra, Stavacintāmaṇi, the Vijñānabhairava and the Netratantra besides independent works such as the Pratyabhijñāhṛdaya, Spandanirṇaya, Śivasūtravimarśiṇī and the Spandasandoha; one book of Yogarāja being the commentary on the Paramārthasāra and one book of Rājānaka Jayartha being the commentary on the Tantrāloka. Besides these works of earliest authors, the series published many books of later authors of great merit and importance. Amongst these may be mentioned Varadarāja's Śivasūtravārtika, Śitikaṇṭha's Mahānayaprakāśa, Anantaśakti's Vātulanāthasūtra, Puṇyānanda's Kāmakaḷāvīlāsa, and such original Tantras as the Mālinīvijayottaratāntra. The Trika literature of Kashmir falls in the three broad divisions of Āgama, Spanda and Pratyabhijñā, and all these three are well represented in the Kashmir Sanskrit Series. The series thus opened up a new line of research for Indian scholars by publishing a large number of

volumes and a huge literature on this one single subject of Kashmir Śaivism.

Bombay Sanskrit Series

This series started its career in the sixties of the last century and is now more than 80 years old. Within this period the series published 85 works in Sanskrit and Prakrit and several selections of ancient texts with annotations. The Bombay series started with an edition of the famous story book in Sanskrit, the Pañcatantra by the great orientalist Dr. Buhler. The series was served by the eminent Indologists such as Kielhorn, Peterson, Sir R. G. Bhandarkar and Mm. P. V. Kane besides Dr. Buhler. The series concentrated its attention on well-known standard works, and published them in such a manner that they could be readily adopted as text-books in schools and colleges. The Bombay Sanskrit Series is noted for its accurate editing, exhaustive and critical introductions, and its editions are like models to be followed by others. The series published books on almost all branches of Indian culture, and included within its purview philosophy, grammar, historical poems, stories, anthologies, rhetorics, classical poetry, the drama, law, the Upaniṣads, and so forth. On grammar and philology the series published the Nirukta of Yāska, Vyākaraṇa Mahābhāṣya, Vaiyākaraṇabhūṣaṇasāra, Prakriyākaumudī, besides the Prakrit grammar the Ṣaḍbhāṣācandrikā. The manner of execution of these works is so perfect that it justifies the old dictum that the Dākṣiṇātyas are grammarians. Amongst historical and Carita works the series published the famous Kashmir Chronicle the Rājatarāṅgiṇī, Harṣacarita, Vikramāṅkadevacarita, Navasāhasāṅkacarita, be-

sides the great story books of Daśakumāracarita and Kādambari. On philosophical side the series published the Aṇubhāṣya, Śrībhāṣya, Naiṣkarmyasiddhi, Tarka-kaumudī, Yogasūtra, Tarkasaṅgraha and the Nyāyakoṣa. On the Upaniṣads the series gave the Mahānārāyaṇa and the eleven Ātharvaṇa Upaniṣads. On law, it gave the Parāśaradharmasamhitā, the Vaśiṣṭhadharmasūtra and an edition of the Nibandha work the Vyāvahāramayūkha. On fables, the series published the Hitopadeśa and the Pañcatantra; on classical poetry, the Raghuvaṃśa and the Bhaṭṭikāvya; on drama, the Mālavikāgnimitra, the Mālatīmādhava, Vikramorvaśīya, Mudrārākṣasa and the Mṛcchakaṭika; on rhetorics, the series published four important works such as the Ekāvalī, Pratāparudrayaśo-bhūṣaṇa, the Kāvyaadarśa and the Kāvya prakāśa of Mammaṭa. On Nīti, it gave an excellent edition of Nītiśataka and the Vairāgyaśataka of Bhartṛhari. The Gaṇḍavaho of Vākpatirāja in Prakrit and the Kumārapāla-carita of Hemacandra are especially important in the sphere of history and culture. It is not possible to give an exhaustive account of the activities and the achievements of the Bombay Sanskrit Series. The above merely indicates that Bombay had been equally active in enriching our knowledge of Sanskrit literature and language in Western India as the Bibliotheca Indica had been in the East.

Anandasrama Sanskrit Series

The famous institution of publishers was established in the year 1888 by the late Mahādeva Chimanāji Āpte by a Trust, and the institute has been working since with unabated vigour. Upto date the series published no less

than 128 works on different branches of Sanskrit literature during this short period of sixty years of its existence. The series published a large number of Vedic works like the Taittirīya Saṁhitā with Sāyana's commentary in nine volumes, several known and unknown Upaniṣads, Brāhmaṇas and Āraṇyakas, a series of Śrautasūtras in ten volumes, and a number of Purāṇas. One of the most original and valuable contribution made by the Series is undoubtedly the Hastyāyurveda of Pālakāpya Muni treating of the elephants, their varieties, their habits, diseases, and treatments. A large number of original books on astronomy is a special feature of the series. No subject remains untouched here ; philosophy, Dharmaśāstra, Āyurveda, architecture, religion, ritual, history—all are to be found in this excellent series.

The Prince of Wales Sarasvati Bhavana Texts

This series is worthy of special mention because this is the first series of Sanskrit texts to be issued under the authority of a Provincial Government conducted by an efficient staff. The series was started in the year 1920 under the authority of the Government of the United Provinces from the Government Sanskrit Library, Benares. The series was edited by the late savant Sir Ganganatha Jha and Gopinatha Kaviraja both noted for their wide learning and Sanskrit scholarship. They were followed first by Dr. Mangaldeva Sastri and then by Mm Narayana Sastri Khiste who is the present principal of the Government Sanskrit College. The series published within 30 years of its existence altogether 82 works of great importance in the different branches of Sanskrit literature, such as philosophy, Tantras, Nāthism, rhetorics, classical poetry,

law, grammar, the drama and architecture. Amongst the six systems of philosophy, the Vaiśeṣika system is the least known, and therefore, the editions of the series of the Vaiśeṣika works such as the Kiraṇāvalī Bhāskara, Rasasāra, Padārthamaṇḍana, and the Kiraṇāvalīprakāśa-dīdhiti are most welcome additions to our knowledge of this little known system. Several new Alaṅkāra works such as the Kāvya prakāśadīpikā, the Kāvya vilāsa and the Rasapradīpa enrich the stock of Indian Alaṅkāra literature. In the field of Tantra or the psychic sciences of the Hindus, the series made outstanding contributions by bringing out editions of authoritative and important Tantra works such as the Śrividya ratnasūtra by Gauḍapāda with the commentary of Śaṅkarāraṇya, the Tripurārahasya (Jñānakhaṇḍa), the Yoginīhṛdayadīpikā and the Gorakṣasiddhāntasaṅgraha. The Pratimālakṣaṇam is a Buddhist work on architecture of very great interest. Every small work published in the series is a valuable mine of original information on the history and culture of Ancient India. But the noteworthy aspect of the series is that the Government of U. P. is actively associated with the well-being of the series, and is coming forward with men, money and material to keep the series under vigorous management.

Other Sanskrit Series

The series of Sanskrit books published by the Nirṇaya Sagara Press, Bombay, the Chowkhamba Sanskrit series of Benares, Jīvānanda Vidyāsāgara's series, Calcutta, are some of the most important series of books which have contributed substantially to our knowledge of the past. There are many other series of publications, small and

big, such as the Benares Sanskrit series, the Kāvya-māla series, Government Oriental series, Poona, publications of Messrs Motilal Benarsidas, Ksemaraj Srikrishnadas of Bombay, Calcutta Oriental Series, Bhāndārkar Oriental series, and the different series of Sanskrit publications started by religious organisations of the North and the South have made their contributions in enriching Sanskrit language and literature.

But the work so far done through the efforts of so many different agencies above-named, represents only a fraction of what has been handed down to us in the form of manuscripts. Even if this publication work is continued at the present rate for one thousand years, it is doubtful whether it would be possible to have even the most important books on the different subjects relating to Indian culture, to enable us to have a full survey of the great heritage left to us. Much therefore remains to be done, but the great question is: Who should do it ?

CHAPTER VI

NEW ERA OF SANSKRIT RESEARCH

In the present age also the Sanskrit language is a living language, and its literature is studied eagerly in schools, colleges, universities and in Sanskrit Ṭols and Pāṭhaśālās. All universities in India have M. A. courses in Sanskrit in several Śāstras such as Vedānta, grammar, philosophy, Vedas, Prakrits and so forth, and year after year new M. A.s in Sanskrit are coming out of these Indian universities. The enterprising among them take up some original subject for research and prepare original thesis and are often awarded the Ph.D. or the D. Litt. degree. University students of Sanskrit, Pāli, Ancient Indian History and Culture and Indian Philosophy with sufficient grounding in Sanskrit turn out to be research scholars. Such research scholars are being produced now in fairly large numbers by all the provinces, and literature on research, especially on Sanskritic subjects, is multiplying rapidly. In the absence of proper employment, these research scholars are forced to pass their lives in obscurity being obliged to accept small jobs of clerks and office masters. English has ultimately triumphed after the decay of traditional Sanskrit learning, and to-day no one is interested in Sanskrit or cultural subjects relating to India, unless it is written in English. For a time it appeared that English

has triumphed, and at the highest moment of this triumph India obtained independence. It is now a matter of time when unalterable laws of nature will see the decay of English in this country and the triumph of Sanskrit. It has happened again and again in the past, and the same law must operate in the future. Indians will be wise if they can visualize the coming triumph of Sanskrit, and be prepared for it from now on, although it may take a few years before actual results can be seen. The schools and colleges were the products of English, and they had an unnatural and prolific growth, and as soon as people realize that English is no longer remunerative the schools and colleges will fast lose numerical strength before being deserted altogether. The same thing happened to Tols and Pāṭhaśālās when English was introduced in schools and colleges, and the same law will apply to modern schools and colleges when English education will cease to bring employment and money. The present educational system is aimless and should not survive very long.

Sanskrit in Pathasalas

In the Sanskrit Pāṭhaśālās to-day many subjects are taught in Sanskrit and provincial governments, at least some of them, through an association of learned pandits conduct examinations and grant diplomas and degrees for high proficiency. In order to show the range of these studies and examinations let us take up the typical case of the Bengal Sanskrit Association which conducts Sanskrit Title Examinations on the following subjects where the topmost books of standard authors are prescribed. Examinations are conducted by this institution in Sāhitya, Logic (Anumāna), Logic (Śabda), Logic (ancient) and Logic

(mixed), Logic (Śvetāmbara) and Logic (Digambara), the Upaniṣads, Mīmāṃsā, general philosophy, Vaiṣṇavism, Law (modern), Law (ancient), Law (in Orissa), Law (in Assam), the Vedas (Ṛk), the Vedas (White Yajus), the Vedas (Black Yajus), the Vedas (Sāma), Purāṇa, Jyotiṣa, Vyākaraṇa of different schools such as Pāṇini, Saṁkṣiptasāra, Supadma, Kalāpa, Mugdhabodha, Prayogaratnamālā, Prakriyākaumudī, Sārasvata, Śvetāmbara and Digambara Jain grammars, and the Harināmāmṛta school. In all these subjects there are separate branches of study, separate sets of text-books, and a galaxy of expert question setters and examiners. Besides all these subjects in which candidates are accepted and examined, the Association also conducts examinations in Pāli where we have three separate title examinations in the Suttapiṭaka, the Vinayapiṭaka, and the Abhidhammapiṭaka. Such government examinations are conducted in several provinces but in Madras the Śiromaṇi has become a regular university course with examinations and degrees. In this course, a working knowledge of English is prescribed with a view to enable the Śiromaṇis to come in contact with the research aspect of Sanskrit which is entirely written in English. A series of Sanskrit colleges in the Madras Presidency are recognised and affiliated to the university and these colleges supply a never-ending stream of students and candidates for the Śiromaṇi degree. The Śiromaṇis of the Madras University are found to be excellent scholars, modern and practical in outlook, capable of hard and intelligent work, and acquainted with the different southern scripts such as Tamil, Telugu, Malayalam and Canerese in which southern MSS are written. The Śiromaṇis generally possess a deeper insight into the Sanskrit

language and literature than the university students with the M.A. degree, and they fit in well with editorial work. If the editorial establishments multiply in this country, as it is bound to be in the future, an increasingly higher number of Śiromāṇis will have to be recruited for editing Sanskrit works on different subjects which have not yet seen the light of the day.

Sanskrit M.A.

The Sanskrit M.A.s coming out of the universities find a new interest in Sanskrit, and generally take up the study of a single topic with the help of all original texts having a bearing thereon. Such research scholars come from all parts of the country. Although they have shown good results they are not attracted to editorial work which involves consultation, study, analysis, editing and printing original texts. Only a few educated men are inclined that way, and the number of university scholars editing and publishing Sanskrit manuscripts are daily becoming small. The reason appears to be that the editorial work involves hard labour for years before a book with all critical apparatus can be published, but a book on research can be compiled within six months, unless the subject is extremely difficult and original, from other peoples' writings, and through such an endeavour a doctorate degree can be easily obtained. The work of the former class is not paying nor much appreciated, while the latter although easier and cheaper brings greater gain in the form of degrees and emoluments. That is one of the reasons why the late Maharaja Sayaji Rao Gaekwad in his speech before the seventh session of the All-India Oriental Conference recommended that doctorate should be conferred

on good editions of original works also, and not merely on research compilations. It is certainly a fact that scholars to edit manuscripts are not as easily available as professors or teachers of Sanskrit, or even research scholars. The result invariably is that there is more of second-hand and third-hand knowledge in existence to-day than original and first-hand knowledge. As a matter of fact, our scholars are forgetting the difference between original research and compilation, and are concentrating attention more on compilations than on original material including manuscripts. There is further a tendency in our students and professors to ignore the fact whether the subject undertaken for research is of any practical value to the present or future generation or are merely academic in character. In the domain of research original knowledge is that which is lost to humanity and is not available to the present generation. He is called an original worker who brings out this hidden knowledge from ancient source books and circulates amongst men for the first time. Even to-day greater respect is undoubtedly given to original workers and thinkers, than to scholars whose business is to compile information from other peoples' writings. The compilations undoubtedly have their own value, and those who find satisfaction in doing such works are welcome to do so, but this should not be encouraged in educational institutions lest the more difficult original work which increases our fund of knowledge may be neglected altogether. If any work of scholarship is worth encouraging it is certainly the original research whether in arts or in science.

New Knowledge or Stagnation

Educated Indians are now required to divert their attention more seriously to original knowledge, and study

and search of original manuscripts, and by systematically publishing these enrich our fund of knowledge. That is absolutely necessary for our national well-being, otherwise stagnation is bound to follow. There is absolutely no harm if we have to raise Sanskrit to a high pedestal or to its position of pristine glory. But stagnation is simply unthinkable. Stagnation is like a stinking corpse rotting in the morgue. That should never happen to India so long as Sanskrit is there as the fountain spring of inspiration and as an inexhaustible storehouse of knowledge turning newer and newer with the lapse of time.

Source Books and Products of Research

It should not be forgotten that Sanskrit manuscripts are the source-books of culture, and they are immune from change, alteration and modification being source-books themselves. Against this, it may be noticed that books on research on any given subject are liable to be changed, altered and modified with each discovery of new material, or new MSS on the same subject. With lakhs of manuscripts unexplored it is not a good plan to waste our energies much on research and compilations, but to direct our attention solely to bring out editions of unpublished Sanskrit manuscripts. Only when a sufficiently large number of books are produced on one single subject, research on that subject should be undertaken. Take, for instance, the example of Kashmir Śaivism. The Kashmir Sanskrit Series has published no less than 67 voluminous and original works on this single subject. The material for research on Kashmir Śaivism is, therefore, plentiful and research on this subject may easily be undertaken. The results of such research based on this huge

amount of original material are likely to be of abiding value, without being subject to change or modification.

Good Signs of the New Era

In this new era of Sanskrit research, Sanskrit has become attractive not only in India but also in Europe and America. There is to-day not a civilized country which does not maintain a Chair for Sanskrit in some university or another. Sanskrit in the original and in translations is being eagerly studied in almost all countries outside India, and to-day there is rarely a country which does not know or benefit from such immortal works as the Bhagavadgītā or the Upaniṣads. Learned European and American scholars are presenting their wisdom and erudition in interpreting Sanskrit books through reliable editions, and by exchanging views there is mutual enlightenment of Indian and foreign scholars. It is no exaggeration to say that to-day foreigners are giving greater attention to Sanskrit than what we are able to bestow here. It is, however, a good sign that in India the universities are teaching Sanskrit and encouraging research including publication of original texts. It is also a good sign that Sanskrit Ṭols and Pāṭhaśālās are still running a healthy existence, studying Sanskrit and obtaining high proficiency through well-conducted examinations. It is a definite good sign that Indian students flock in large numbers to Sanskrit Pāṭhaśālās with the full realisation that they will have to starve for want of employment. It is also a good sign that there are still men who run after Sanskrit knowledge for the mere love of Sanskrit and for nothing else. It is a good sign that both governments and States are actively associating them-

selves with the work of publishing original manuscripts in well-conducted series of publications. It is very pleasing to note that there are private and powerful firms to undertake editions of original Sanskrit works at their own expense, and circulate them amongst scholars. Although Sanskrit is to-day passing through a crisis there are sufficient indications that Sanskrit will not and cannot die. Now that the load of English is removed from India's shoulders Sanskrit should come into its own at no distant future.

Channels of Research

With the help of the printing press in this new era of research and re-orientation of Sanskrit, we are having a large number of new and rare books, in excellent editions. Secondly, because Sanskrit is taught in schools and colleges, we are having a set of excellent, annotated editions of school and college books and thirdly, owing to modern predilection for research we are having standard editions of cultural works written mostly in English on not less than sixty-four scientific subjects, such as history, philosophy, administration, alphabets, archæology, architecture, art, anthropology, astrology, astronomy, Buddhism of all phases, castes and communities, chronology, civilization, culture, coins, customs, dancing, drama, economics, education, epigraphy, ethics, geography, grammar, iconography, inscriptions, Jain culture, of all phases, languages, lexicography, literature, logic, medicine, music, mysticism, mythology, painting, palæography, pantheons, poetry, poetics, psychology, Purāṇas, religion, sculpture, sociology, psychic sciences, theatres, traditions, travels, tribes, universities, Upaniṣads, Vedas and war. I mention

here this long range of subjects to show how a different shape is being given by Nature to Sanskrit, to make it a potent force for social regeneration. There is an increasing interest in Āyurvedic research in India today, and that will mean at the first instance, the publication of all manuscripts on Āyurveda known to date. There are already editions of Caraka, Suśruta, and Kaśyapa, and such standard works on research as the History of Indian Medicine in three volumes, the Surgical Instruments of the Hindus in two volumes, and the History of Hindu Chemistry in two volumes. Only after a hundred years of publication of Sanskrit manuscripts, it has become possible to-day to conduct any decent research into the Āyurvedic theory and practice. The Āyurveda in India is a product of more than 2000 years of patient research, practice and experience of great master minds. To call this unscientific by so-called half-educated doctors and vendors of medicine is a strange irony of fate where ignorance overcomes wisdom, falsehood defeats truth, and cupidity conquers sublime knowledge. Intensive research on Āyurveda can only open the eyes of the ignorant.

Research Journals

In passing, it is also noteworthy that a large number of research journals are being published regularly in India and abroad, which are popularising Sanskrit knowledge and literature with the issue of every number. If the writer sets a purpose to his writings, and thinks a little at the time of writing whether his writing will be of any practical value to anybody or will help him materially or spiritually, these Journals will greatly improve their usefulness to the general public and be of great educative

value. The literature which has not the power to guide others materially or spiritually can hardly survive long.

Difficult Plight of Sanskrit

Sanskrit has emerged from its violent contact with English, in a new form which to our eyes is more beautiful and more vigorous than ever before. Sanskrit has a new orientation to-day for the benefit of mankind. Sanskrit has broken its chains, and has travelled abroad beyond the confines of India. Thus on one side all is well with Sanskrit. But on the other, new dangers are invading Sanskrit. For reasons unknown, the learned administrators are putting their axes on Sanskrit departments, cutting down staff, cutting down expenditure, and reminding the staff every now and then that they are not wanted. The patriotic Indian Princes who were giving their unstinted support to Sanskrit are not there to protect Sanskrit. The resultant disrespect for Sanskrit is the only weak point, but it is a serious matter, which, if neglected, may even stifle Sanskrit to death. That is why there is a general feeling among the Sanskritists that Sanskrit at the present moment is passing through a critical stage of its history, and if governments do not come forward to lend a helping hand as the natural guardian of this priceless national heritage, Sanskrit may cease to be a potent power to regenerate Indian society. Failure of governments and men in power to lay down a definite policy may lead to Sanskrit and research establishments being abolished on grounds of economy, or their staff and expenses being cut down, leading to extinction. In that case we must confess that there is absolutely no hope for a revival of Sanskrit or Sanskrit culture in the present generation. But

let us hope that this is only an imaginary fear, and this is not likely to happen since it is the duty of every government to pass on a national heritage of this kind to the succeeding generation safely and securely.

CHAPTER VII

PRESERVATION OF NATIONAL HERITAGE

Due to the general ignorance of the masses and due to the erroneous belief that Sanskrit is difficult to learn on the part of the common man coupled with neglect of Sanskrit in high quarters, Sanskrit is now passing through a crisis in its long and chequered history of more than 3000 years, just at a time when India broke down the shackles of foreign domination and became free. It was expected that with a Free India, Sanskrit should also breathe freely. But there is hardly any indication anywhere to show that any interest is being taken in Sanskrit by any great man in this country. In its long career covering more than three millenniums Sanskrit literature and language have been enriched by the continued and persistent efforts of our learned and wise men of the past, our technical and scientific men, and our philosophers and religious heads. Much of this priceless literature is lost, but enough is still available in the form of manuscripts which represents a tangible proof of the greatness and sublimity of Sanskrit culture. There are at least Ten Lakhs of MSS in existence to-day in public and private libraries in India and abroad. During the last one hundred years, in spite of continued and persistent efforts of Indian and European scholars, learned bodies, research

societies, institutes and libraries in States and of commercial concerns only a fraction of this priceless heritage has been published and circulated amongst scholars. The total output of these efforts does not even represent *five* per cent of the manuscript material available to-day. Other 95% are still slumbering quietly in the dark shelves of the archives even at the time of writing.

Friends of Sanskrit Disappearing

The question naturally arises as to who should look after and make known the 95% of hidden knowledge of Sanskrit to the world of scholars and laymen? Who should preserve this huge collection of ten lakhs of MSS scattered all over the country? Who should pass this great national heritage from the present generation to the next generation in a well preserved and sound condition? To-day with great dismay we find the Central Government advocating the cause of Hindi or Hindusthani as the language and literature of India. With equal concern we see the provincial governments advocating the cause of provincial languages without any reference to Sanskrit, the grand-mother of provincial dialects through Prākṛit and Apabhramsa. To-day we find further that the Indian princes notably of Kashmir, Baroda, Travancore, Mysore and in a minor way, Bikaner and Gwalior, who supported Sanskrit studies and culture by establishing well conducted oriental institutes in their respective states, have lost power to help Sanskrit. Thus the friends of Sanskrit are disappearing one after another, and it is no wonder that the advocates of Sanskrit or national culture should feel that just at the present moment it is passing through a great crisis.

National Institute Only Solution

Let us ask : Whose duty it is now on the attainment of Swaraj to protect Sanskrit, our most cherished National Heritage ? At the present stage the responsibility cannot be shouldered by any other agency than the Government of India. In the absence of Indian Princes this responsibility becomes only the greater. To protect Sanskrit is to preserve the huge manuscripts material still scattered all over the country. To protect Sanskrit means that the hand-written manuscripts have to be collected and preserved in a National Institute for Sanskrit Research. This will also mean that the National Institute should have control and supervision over the activities of all the manuscripts libraries and oriental institutes now existing in different parts of India. To preserve Sanskrit is to foster scientific and critical studies of the manuscripts and the editing and publishing of manuscripts according to the latest methods of critical research.

Loss Means Eternal Shame.

Only when a National Institute for Sanskrit Research is established under the ægis of the Government of India, Sanskrit will be safe and its future will be assured. There is no other way to save this priceless treasure for the posterity. If Sanskrit is neglected, and if manuscripts are allowed to perish, if Sanskrit studies are discarded, if Sanskrit ceases to supply the inexhaustible source of inspiration to this sacred land of India, our heads will bend low in shame before the world tribunal, and it will be a matter of eternal disgrace to our Motherland. It must be remembered that even under the British Rule manuscripts

have been collected, preserved in excellent libraries, studied and published by well conducted research institutes both in British India and in the States. Even in this the Europeans made big contributions and took a leading part. It is a matter of the deepest regret to all Sanskrit scholars in this country to see that the care and encouragement that was accorded to Sanskrit by foreign rulers are now no longer there. The Sanskritists of India feel that it is not a matter of wilful neglect on the part of any one, but that the danger to Sanskrit has not been brought to the notice of our generous government by anyone seriously even now. All Sanskritists in this country fully realise that once the gravity of the situation is brought to the notice of government relief will follow at once, manuscripts will be protected and Sanskrit will flourish.

National Institute Not Expensive

The preservation of knowledge and culture is not at all an expensive affair. What is required is a small well organised establishment, and a few learned and brainy men who will not grudge spending a whole life in pursuit of knowledge studying and editing manuscripts and cataloguing them, and a few pandits and research scholars who will be able to tour the country for the purpose of collecting manuscripts lying scattered all over the land in the houses of pandits who have no longer any need for them. To preserve and protect this great national treasure a few lakhs annually will be quite sufficient. Before it is too late, before a few experienced men die out, it is necessary that the government of this country should take concrete steps towards the establishments of a National Institute for Sanskrit Research in India in a central but

quiet place with healthy surroundings like Delhi, Allaha-
bad or Benares, where in peace and free from turmoil,
the scholars may work studying manuscripts, editing and
publishing them, in a standard national series befitting
the dignity of our national government, and keeping con-
trol over the activities of research institutions throughout
the country. The scheme is not costly but its effects will
be incalculable for our national culture and well-being,
and for our elevation in the eyes of the civilized world.
Once this National Institute is established its scope can
be enlarged by the inclusion of philological researches in
Indian languages as also research on cultural subjects.
This institute can increase its usefulness by supplying
information to government departments on ancient
customs, manners and practices as prevalent in India.

Functions of the National Institute

If by any chance such a dream materializes, and a
National Institute for manuscripts is established in India,
then it can perform multifarious functions. The pro-
gramme of such a National Institute should include the
collection and preservation of ancient manuscripts, pub-
lication of Nominal and Descriptive Catalogues, as also of
original texts with critical notes and introductions, and
the re-publication in a decent manner of all standard works
of Sanskrit on the lines of the celebrated Mahābhārata
edition published by the Bhandarkar Oriental Research
Institute of Poona. An exhaustive library of books on
Indology in all languages of the world should also be a
special feature of the National Institute. But who can
tell whether this dream will ever come true !

CONCLUSION

India is an ancient land, the land of the Vedas and the Upaniṣads, the land of Vedic sacrifices and refined conduct, our Motherland beloved of the gods. India has a culture of her own, with the most ancient language amazingly rich with a literature on all conceivable branches of study. Continued and periodical onslaughts of foreigners like the Achæmenids, the Greeks, White Huns, Śakas, Yavanas, Pallavas, Huns, Pathans and Moghuls could not succeed in destroying Indian culture or its background of Sanskrit language and literature. Many of the foreign tribes who came to this great land for conquering were absorbed in the mighty ocean of the Indian society, and Indian Culture based on Sanskrit stands as a rock firm as ever. The extensive Sanskrit literature with a continuous development of more than 3000 years is a record of the cultural activities of the Indian society of different historical periods in divers branches of human knowledge. Much light is thrown on the activities of the ancients by the discovery of new MSS from different parts of India from Kashmir in the north to the Cape Comorin in the south. Ten lakhs of such manuscripts are even to-day available and these constitute our most valuable source-books of culture, and they are in great danger of being destroyed and dissipated.

No civilized country can even dream of destroying this priceless national wealth. Much less it is possible for India to neglect or dissipate Sanskrit manuscripts as source-books of Sanskrit language and literature, which have made this sacred land great in the eyes of the world as one of the main springs of world civilization. May God in His infinite mercy actuate our talented administrators to give protection to Sanskrit MSS at a time when such protection is most needed, and instil into the minds of our educated youths love and appreciation of Sanskrit language and literature.

॥ ओं स्वरित नो बृहस्पतिर्दधातु ॥

APPENDIX

IS SANSKRIT A DEAD LANGUAGE?

*Om pūrṇamīdam pūrṇamadaḥ pūrṇālpūrṇamudacyate |
Pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||*

It has now become a fashion to decry Sanskrit by saying that it is a dead language. This wonderful epithet was given to Sanskrit by the European scholars, and the word itself is a legacy of the outgoing foreign rule. What do we understand by a dead language? A language is like a living organism. It absorbs currents and cross-currents, and takes newer and newer forms as time passes. When it is no longer able to receive or give inspiration it becomes dead. Just as a corpse is lifeless, a dead language is lifeless, and it has no power to benefit society, or give any practical guidance on problems of everyday life. It is the purpose of this article to show whether this definition can be applied to Sanskrit.

The origin of Sanskrit is lost in the hoary past. No one knows when the earliest literature—the Vedas—were composed or written. In spite of the fact that the general mass is not interested in Sanskrit, there are at least ten lakhs of Sanskrit manuscripts, all hand-written, in the manuscript libraries of the world. In spite of the concentrated efforts of Sanskrit scholars for the last two

hundred years, not even five per cent. of this extant literature has been published. Sanskrit has a continuous development for the last 3000 years in an unbroken chain. Sanskrit is studied and taught to-day in all civilized countries. There is not a single country in the world where there are no Chairs for Sanskrit in universities. Sanskrit is the most important member of the Indo-European family of languages which include Latin, Greek and the Avestā, and thus Sanskrit is world property. Sanskrit exceeds the bulk of Latin and Greek literature put together by at least five times. Topmost books of Sanskrit language and literature like the Bhagavadgītā, the Upaniṣads, the Rāmāyaṇa and the Mahābhārata, the works of Kālidāsa, the Āyurveda, the Arthaśāstra of Kauṭilya, and heaps of others have been translated in almost all European languages. Oriental Societies for study and research on Sanskrit are conducted in many European countries.

Sanskrit Buddhism travelled beyond India over the Himālayas to Tibet, China, Korea, Mongolia, Japan on the one hand, and Indo-China, Siam, Indonesia and Burma on the other. All these countries were profoundly influenced by Sanskrit literature and culture as developed in Buddhism. Mahatma Gandhi was profoundly influenced by the Bhagavadgītā and his philosophy was mainly the philosophy of the Gītā and the Īśāvāsya Upaniṣad. There are lakhs of students even to-day learning Sanskrit in the Sanskrit Pāṭhaśālas, and in the schools, colleges and universities. There are hundreds of manuscript libraries still working to-day in India, and scores of printing houses engaged in publishing Sanskrit manuscripts, books and texts for schools and colleges. Can we call

Sanskrit dead? Are these the signs of a corpse?

The epithet 'dead' as I said is a legacy of the foreign rule, and the decay of Sanskrit during the last century is a direct outcome of this foreign rule. The decay of Sanskrit in India has produced a most deleterious effect on the minds of the present generation by destroying the balanced equilibrium between the material and spiritual welfares of men. For every action, thought and speech, for every duty performed by men, there are always two sides, one material and the other spiritual. When we do a thing, we always do it with a motive, that is to say, we do a thing either to increase our material welfare or to augment our spiritual welfare. We do not undertake anything that does not conduce to our material welfare or help spiritual regeneration.

In business, for instance, there are two sides, one honest business with 5 % or 10 % profit, and another dishonest business with 100 % and 200 % profit. This latter is called black-marketing. To a business man both the courses are open. By taking 10 % profit he serves the society and himself by securing material prosperity on the one hand and spiritual regeneration on the other. By taking 200% profit he serves his material welfare only because by practising cruelty and dishonesty he does a definite disservice to his spiritual welfare. In other words, by black-marketing he kills his own spirit, and thus he becomes merely a material body without the spirit. The same law applies in all fields of human activity. I call the people who have killed their souls in this manner as "mobile corpses" waiting to be eaten up by Mahākāla, the great Time-God. On this subject please refer to what the dead

language has to say. Śāntarakṣita, a great Buddhist Sage has said in his famous work the Tattvasaṅgraha :—

Yato'bhyudayaniṣpattir—yato niḥśreyasasya ca |
Sa dharma ucyate tādṛk sarvairēva vicakṣaṇaiḥ ||

“Wise men of all communities declare *that* to be the right duty which secures material prosperity on the one hand and the spiritual regeneration on the other.”

To strike a harmonious balance between the material and spiritual welfares of men is the keynote of Indian culture and civilization. To bring about an equilibrium between Matter and Spirit is the *summum bonum* of Indian culture as a whole. The goal of all human beings, according to Sanskrit, is to secure harmony between the two opposites of Matter and Spirit, and that is at the bottom of the delicate but the glorious art of living.

Let us take up another example. In the Upaniṣads it is said :

Bhadram karṇebhiḥ śṛṇuyāma devāḥ
Bhadram paśyemākṣabhir—yajatrāḥ |
Sthirair—āṅgais—tuṣṭuvāmsas—tanubhir-
Vyaśema devahitam yadāyuh ||

This is the prayer of the individual man to all other men of the human community. The passage when translated will read like this :

“God of Humanity ! Allow us to hear with our ears all that is blessed. O Protectors of our life's sacrifices ! Allow us to see with our eyes all that is blessed. With limbs firm and strong may we send out our prayers to

you. May we devote the whole of our lives solely to your welfare."

This little verse is like a Mantra to be memorized and chanted several times a day. The individual man in this prayer requests the human community to utter such sounds as are blessed in their effect, that is to say, pleasing, ennobling and elevating. In other words, he requests the community not to utter harsh sounds, abusive sounds, and sounds that cause pain and afflict the heart. He further requests the community not to show such sights as are bad, horrible and disgusting, or sights of war, loot and arson. The individual in return sends out his prayers to all with a healthy and sound body in order to please all. He gives the definite assurance and promises to spend the whole of his life in the service of mankind for its welfare, both material and spiritual. Thus any knowledge the individual possesses must be of practical value and applied for the benefit of mankind as a whole.

Does any one think that this is the voice of the dead? Or is this the language of the eternally living for the perpetual guidance of the human community of all countries and of all times! In a society where untruth, cruelty, jealousy, cheating, slander and backbiting are the rules rather than exceptions, this message of the Upaniṣads will always be an immortal guide.

Once more, listen to the words of wisdom of the ancient seers in this age of scarcity and the government-sponsored campaigns of Grow More Food. It is pleasant to recall their words uttered thousands of years ago—the undying words of Vedic Ṛṣis. To all and the sundry they give this order which was meant to be obeyed:

Annan bahu kurvita. Tad vratam.

“Increase the quantity of Food. Let that be your vow.”

This passage in the Taittiriya Upaniṣad reads like a Government Order of the present day. In this order the ancient seers point out that it is the incumbent duty of all men, whatever may be their calling, to produce more and more food, because Food is life itself. They ask you not to lead the life of a parasite. One who does not produce food through agriculture or dairying but lives on the produce of others is undoubtedly a parasite. If the number of parasites is greater than that of the producers, there is scarcity and shortage of food, and thus famine overtakes a nation as surely as day follows night. This is what has happened to India to-day. The answer of the Vedic Rṣis is simple. Grow more food by intensive agriculture and by maintaining cows. To this I may add :

“Destroy parasitism and all causes that lead to parasitism. Let that be your vow.”

The Upaniṣad further says that one who knows the secret about food becomes :

*Annavān annādo bhavati. Mahān bhavati. Prajayā
Paśubhir-Brahmavarcasena. Mahān Kīrtiā !*

That is to say—“He becomes the possessor of Food. He becomes the consumer of Food. He becomes great with children, with cattle. He obtains the strength of Brahman. He is attended with great glory.”

Examples like these can be multiplied easily. So long as there is the faintest craving in the human mind for

Truth, Goodness and Beauty, Sanskrit cannot and will not die.

Let me close this article with three more soul-stirring quotations from the Upaniṣads :

Tamaso mā jyotir-gamaya ।

“ From darkness lead me on to Light. ”

Asato mā sad-gamaya ।

“ From the unreal lead me to the Real. ”

Mṛtyor-mā-mṛtam-gamaya ।

“ From death lead me to Immortality. ”

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“If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue. ”

—PANDIT JAWAHARLAL NEHRU
(*From a Speech*)

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